

The Great
PROPITIATION:

OR,

Christs Satisfaction,

A N D

Man's Justification by it,

U P O N

His Faith ; that is, believe of, and obedience to the Gospel: endeavoured to be made easily intelligible, and to appear rational and well accountable to ordinary Capacities; and so more lovely and amiable. In some Sermons Preached, &c.

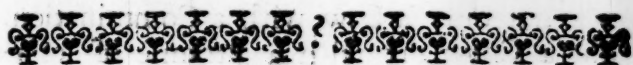
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THE CHURCH

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NOTIFICATION



The great Propitiation, &c.

Rom. 3. 24. 25, 26.

Being justified freely by his grace, through the redemption that is in Jesus Christ: Whom God hath set forth, to be a propitiation; through faith in his blood, to declare his Righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him that believeth in Jesus.
 Ἰδὲ ἐνὶ πίστει Ἰησοῦ That is, of the faith of Jesus, of the Christian Faith.

My Design here, is, to make the Christian Religion, in these great parts of it, *Christ's Satisfaction*, and *Man's Justification* by it, plainly accountable, and so more amiable unto you.

I Shall enter into the Body of this Discourse by these præliminary Steps.

1. God having created man a rational creature, capable of moral government, is, by immediate resultancy, his King and Governour, and so giveth him a Law; which

was not only a Law with a Commination, but a Covenant with a Promise of eternal Happiness, upon perfect and perpetual Obedience ; and, as a Law, threatned Death upon every Disobedience. *Cursed is he that continueth not in all things written in the law to do them.*

2. Man loseth all ; becometh obnoxious to the Curse : to such a Curse, as might make us say with *Moses*, We exceedingly fear and quake, when we hear, or speak, or think of it.

3. What should God now do ? Should he pardon ? Should he let go this hold of us ? Should this horrible Threat and Sanction of the Law vanish into Smoke ? We would be apt indeed through self-love, to say, yea, by all means pardon us, and do not inflict the Penalty ; but could give no reason, but, Pardon us, right or wrong : But this is as if an Offender should say, The Law is just and equal, execute it therefore upon others, but spare me, it is I ; as if a weak Mother should say, when her Son is convict of Felony, Spare him he is my Son : But these words are not Dictates of Reason, but meerly of Folly, Self-love and Interest. All mercy is not a vertue, but that which will consist and comport with other perfections of Wisdom, and
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Righteousness ; otherwise it is a Blemish, vveakness and foolish Pity.

I grant here ; The Truth of God would be no hinderance to this Pardon : For a Rector and Law-giver by meer threatning, by making a Law with an annexed Penalty, doth not in so doing part with his supra-legal Power, with his Power of dispensing with his Law, except he reveal that he will not in any case dispense with it : For, Threatnings of themselves, do only constitute the dueness of punishment, and make the Offendor obnoxious: Promises indeed give a right to the party to whom they are made: which the party promising cannot dissolve, or take away without his consent, and to break them, would be falshood and unfaithfulness. If a Parent threaten to beat his Child if he commit such an offence, he is ordinarily bound so to do ; it would be fickleness, & a losening of his authority, which he is bound to keep up and do otherwise ; but he is not so bound, as to be guilty of untruth ; if he do otherwise, you cannot say, he lyed. Threatnings immediately and essentially do only constitute this, That the Rector shall have this authority over you, which he may at his pleasure execute ; and it would be to destroy government ordinarily, not to execute them, not to keep

his laws sacred and inviolable : but he that threatneth, may yet pardon, without being guilty of untruth ; his truth doth not hinder, but other things. And we are sure, God hath not executed this Law ; else all Offendors had utterly perished, for it threatned the offenders. And Truth doth as much oblige to inflict it on the offenders as to inflict it at all. Now these things ordinarily hinder Governours, from dispensing with their Laws : And so they would be hinderances unto God here, from meerly pardoning.

1. Should God meerly pardon ; This doth not become a Governour that hath made a Law in wisdom ; to do so, would be to cast an imputation on himself, of weakness, either in power, or wisdom : In power, as if he was weak and unable to vindicate his injured Law ; or in wisdom, as if he thought his Law unequal, or rashly and unadvisedly made ; and as if he thought his injured Law unworthy of a vindication. Meerly to pardon, would be to cast dirt in his own face, and to prostitute the honour of his power, wisdom, and holiness through foolish pitty, as if his Law was not holy, just, and good.

2. Should God meerly pardon, it would be to weaken his rule and government over Angels and Men. To suffer men to trample on
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the Majesty of God, without a vindication of his Honour, would be to encourage offenders by impunity. That Rector is guilty of violating the authority of his own Laws, that executeth not the threatned severity of the Laws against offenders. And if God should do thus, we might put the Apostle's question, How should God judg the World? *Rom. 3: 5. How should he then rule the world?* Who but they would have said, If God dispense once so lightly with his threatnings, and without a valuable satisfaction, why may he not do so again, and who will value his threats? To ask for this, that God will meerly pardon, would be to ask that God would cease to be King of the World; and he might say, as Solomon to Adonijah, Let him ask the Kingdom also, as well as ask that which, in honour, I cannot grant. How could he maintain State, and Port, and Government in the World, if he make himself appear so facil and fickle. Thus you see reasons why God should not pardon and dispense with his Law. Meerly to pardon would have been an intolerable foul blot and Stain in the face of that his Government, wherein he designed to please himself in the displaying and contemplating the glory his Attributes.

4. Should God therefore execute the Law

Law according to the threat upon all offenders to all eternity; this indeed would be just and righteous, and plain without difficulty, and we must have said, Thy ways, O Lord, are equal, for others were unequal: But then these inconveniencies had followed;

1. God would have lost the glory of this Gospel-justice, this kind of Justice, this wise and stupendious Justice, of this Justice and Righteousness in a Mytery; the glory of being just and merciful, punishing the just for the unjust; of laying the chastisement of others peace upon his innocent Son; which is a glory of Justice beyond that (as I shall make appear) which would have been in executing it upon all men to all eternity.

2. He would have lost the Glory of his mercy, the Glory of that Grace and Mercy, which fills the hearts of his people with love, and the mouths of Men and Angels with high praises of God, and lays the greatest obligation on the World.

3. All Religion had utterly perished out of the earth, truth had fallen in the Streets and righteousness perished from the earth; there being no forgiveness with him, that he might be feared; there would have been no fear, no filial fear of God; no love to God, he not beginning in love to us while
enemies;

enemies; no coming to God, for he that cometh to God, must believe that God is, and that he is a rewarder of such, coming and returning to him; no hope and so no motion, hope being the spring of obedience. There would have been no foundation for religion in the world.

4. All Mankind had utterly perished, and so we might have cryed out, as they over *Benjamin*, of a *Tribe* being slain in *Israel*; So a *Tribe*, a whole *Tribe*, a goodly *Tribe* of the Creation had been utterly lost; such a *Tribe*, such a beautiful Piece of God's Creation, that sometimes it is called *all creatures*, and *every creature*, *Mar. 16. 15. Col. 1. 23.* As if Man was the whole Creation, being so considerable a Part of it. It was not so with the *Angels*: it was only some of them that left their first Estate, and so some of them reserved in chains of darkness; but here it would have been all. Some of the *Trees* of that Heavenly Paradise were left standing; but all the *Trees* of this our Earthly, would have been for Fuel, and not one for Fruit.

I mention not these things, as if God needed to value them, or as if he must be moved with them, so as that he could not do otherwise than he hath done. No, we must still suppose, as it were a great contest between
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his mercy or pitty, and his strict Justice; his Justice inclining him to execute it upon the offenders; and his mercy prevailing and carrying away the day, to provide and accept of an Offering a Propitiation.

But I bring in these, to shew, there were great reasons to dispense with the Law, if it might be done with safety to his other Attributes. And these great ends will so far support and maintain such a dispensation with the Law, (if there can be found out a compensation, a due reparation, to the injured Law, to do it with honour and justice) that he cannot be accused of Levity, of being fickle, of dispensing with it lightly, upon sleighty grounds and motives; but upon sufficient ones, though not necessary ones: For though Legislators may dispense with their Laws, yet it is a weakness to do it upon sleighty or no grounds.

5. Had God said to fallen Man, as Moses once to Pharoah, Glory over me in this; take thou this honour over me, to appoint the time when the plague of *Frogs* shall be removed: So, had God said, Glory over me, take this honour over me, to appoint, what I should now do for you: Had God said, Sit down and consider; yea, and take Angels to assist you in counsel, and tell me, how I may in these
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circumstances of things, do you good, and my self no hurt in my government; shew mercy to you, and do no wrong, no dishonour to my self; cast no blemish on my Law, Rule, and Government: and I will do it? We must yet have perished; the redemption of the Soul is precious and would have ceased for ever. We might have wept, as *John* did, to think none worthy to open the Book; we might have said, Lo, this we have by considering found out, that God cannot suffer, and that the Creature cannot satisfy to eternity; and therefore our condition is hopeless; our bones are dried, our hope is lost, and we are cut off for our parts. The Wisdom of Men and Angels could not have known such a thing possible, that God and man could be so nearly joined, as to become one person; that God might suffer being Man, and satisfy being God. And further, Who durst have made such a motion? Who durst have let such a thing enter into their thoughts. The Just to suffer for the unjust, God for Man? which yet God freely offered and gave.

6. Though this way I am speaking of, could not be of Humane or Angelical Reason's ready finding out; yet it would be of right Reason's ready acceptance when, found out: right Reason would say, Could God now find
out

out a way, to dispense with, and not execute the Law, and yet keep up the repute of the Law, and of his Honour and Justice, as high, as if it had been in the very word executed; could he find out a way, not to execute this direful Threat, and yet a word of those unbecoming reflections of not being Holy, Just, and a Hater of Sin; and of not being of purer eyes, than to behold Iniquity unrevenge'd; and to keep and secure the creature still in obedience, so as no encouragement to come to transgressors of his Laws for the future; this would be the way that the reason of Men and Angels would acquiesce, and take delight and complacency in. But alas, we despair of finding out such a way: but, whether such a way can be found out (as he said of Dry Bones living) Lord, thou knowest.

7. Now this is that way revealed and brought to light by the gospel that I am to speak of.

The Sum of the Text is comprehended in this Proposition.

Doct. *Jesús Christ was set forth by God, to dye a Propitiation, and Expiation, a Price of Redemption for Sin and Sinners, that God might be*
Just

Just, and the Justifier of him that beleeveth in Jesus.

I shall speak of this by parts lying in the Text, following the Natural Order of the things:

1. God set him forth, *prodesto*. The Word, that is translated *set forth*, signifies, either to fore-ordain, or set forth; either *ante discernere*, or *in medium proferre*. I shall speak something of it in both Significations.

1. God fore-determined, fore-ordained him a Propitiation. And so it is in the Margent of your Bibles. This Propitiation was of Gods own invention. When *Darius* perceived how *Daniel* was insnared by his decree, by his Law, he was greatly troubled, *Dan. 6. 14.* he was foolishly righteous overmuch, and was averse (through care of his Honour) to cast disrepute on his Law, though unjust, and the greatest injustice would be in executing it. We read, he set his heart on *Daniel* to deliver him, and laboured (that is in contriving) till the going down of the Sun; but could not find out a way to do it, and keep up the repute of his justice, and of his freedom from unadvisedness, fickleness, and inconsistency with himself : But our God set his heart on us to deliver

deliver us, from the roaring Lyon of Hell; and found out a way to do the creature good, and himself, and his Law no dishonour. I have found a ransom; not by advice, or consultation with others; He alone contrived it, invented it, it was God himself that provided this Lamb for a Burnt-Offering, it was *συνεμαρτυριον*. Christ crucified was such wisdom, as none of the Princes of this World knew. The Angels desire *παραυψας*, with stooping down to look into these things, 1 Pet. 1. 12. He alludes to that, that the *Cherubims* were pictured with their faces looking down upon the Propitiatory. *Exod.* 25. 10. The Angels knew not these things naturally, they were hid in God, and made known to them: and not made known to them immediately or primarily, but by the Church; but by the Revelation made to the Church, *Eph.* 3. 9, 10. Speaking of preaching the unspeakable riches of Christ; he addeth, To the intent, that now unto principalities and powers in heavenly places might be known by the Church, the manifold Wisdom of God.

How we admire them that find out Inventions, rare Inventions, especially if beneficial ones to the world? How should we adore that Wisdom that found out this Expedient, for the Salvation of the guilty rebel World?

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Here is height and depth, length and bredth of Wisdom, to pardon and punish both together ; to display riches of mercy and grace without derogation from his justice. This was that *abyffe*, the Mind of Man could not fathom : For things so far afunder, so distant in their own nature, as greatest mercy, and greatest justice, to be made to meet and concentre, was a wonderful plot and contrivance of divine Wisdom, ever to be adored ; and being now revealed, appears Wisdom to Men that are perfect, yea, to all men sober and sound in their Intellectuals that hear of it.

Again, If God thus fore-ordained him a Propitiation ; how weak and wicked is *Socius* his arguing, who argues just contrary, that he cannot be a Propitiation, a Satisfaction, because we grant, God fore-ordained him, see him forth to be so. He argueth thus, God was not at odds with Men, not angry with men, because he found out this way ; therefore God was appeased, his justice satisfied before ; he was reconciled before, and so needed no Propitiation to make him reconciled to the World, else he would not have ordained, or given Christ thus. All that this Argument of his proves, is this, That God, though he was (as things stood) necessarily an enemy by vertue of his strict justice ; yet he was such
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an enemy as desired to be attoned, or appeased. Like that we read of his command to *Job's* three Friends, *Job* 42. 7. *My wrath is kindled against thee and thy two Friends,* (saith God to *Eliphaz*) *therefore take seven Bullocks and seven Rams, and go to Job and offer, &c.* One may as well argue God's wrath was not kindled against them, though he saith it was; because he directeth to means, how to appease his wrath: whereas it sheweth he was angry, but willing and desirous of attonement, in that he sheweth means how to come into his favour. The love of God, that set Wisdom on vwork to find out this of Christ, vvas the love of one that vvas bound in honour and justice to be an enemy, that is, to execute the curse upon us, as things stood; but of one desirous of finding out a vway, that he might vvith safety to his honour and justice, be a friend as Rector.

2. The vvord signifies (as it is translated) *set him forth*. The death of Christ, the making Christ a Propitiation vvas, of God's ordering and disposing. God set him forth to die. Not a Sparrow falleth to the ground vvithout God's providence; much less the Son of God. They did no more, nor othervvise in crucifying Christ, then vvhat God's determinate Council had appointed. The sufferings of
Christ

Christ were Heaven's Counsel, Hell's Suggestion, and Earth's Execution; the effect of God's goodness, the Devil's malice, and the Jews hatred, *Act. 13. 29. When they had fulfilled all things that were written of him, they took him from the tree and put him in a Sepulcher. Ought not Christ to suffer these things, and afterwards enter into glory. It pleased the Lord to bruise him, Isa. 53.* God was never so pleased with any thing in the world, as with the Sufferings of Christ; they were a sweet-smelling Sacrifice: and yet never so displeased with any wicked act, as with the betraying, accusing, and condemning of Christ. He decreed and ordered the death of Christ, delighted in the thing done, in some sense; but had the greatest hatred against the wicked, cruel actors of it. Whom you slew with wicked hands, and so with wicked hearts. God decreed Christ should die a cursed death, that we might live; but their hearts thought not so, it was in them to destroy. *You intended it for evil, but the Lord turned it for good, (saith Joseph to his brethren) Gen. 50. 20.* We see God hath an ordering hand about Sins; an active providence about Sins: *Ye sent me not hither, but God.* God hath his good will and pleasure by Mens evil will. The Jews did what they did to satisfy their rage and lusts, but God ordered it to save

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our Souls. God could have hindered the death of Christ, but then he had hindered his own counsel and promise. Yet take heed of the other extreame. God stirreth up no man to sin. *Gataker* tells us, that, that difficult place, 2 Sam. 24. 1. should be read passively, he was stirred up, *incitatus est*, viz. from his own heart, as the *Jewish* Expositors commonly; or by Satant as 1 Chron. 21. 1. and brings many instances of it. But however; we must understand that and such places; by leaving them to temptation, and their own hearts; as when it is said, God hath bidden *Shimei* curse. And to speak of the thing in hand: God in his Providence ordered all, to such a concurrence of circumstances, that the death of Christ was brought about without any violence or force offered to mens wills; only God actively sendeth Christ (whom the wicked hated, because of the light of his Life and Doctrine) to *Jerusalem* to the Passeeover, and actively taketh off restraints from them, so that there was no man or thing to hinder them from doing what they would; and then God leaveth them to their own hearts and wills, and they wickedly crucifie him. So that we are not to thank the Devil,

Devil, nor the Jews for what their wickedness was instrumental to bring about; for as God is no way accessory to their malice, cruelty and wickedness; so neither do they partake of God's Righteousness in such acts, wherein he declareth his Righteousness. Therefore God useth after to burn the rods of his anger, and this cursed act brought ruin on this Nation, and a curse on their Children and Posterity to this day, they not repenting of their sin. If God had not a disposing, ordering Providence about Sins, God could not be said to punish or chasten his people; for their corrections are for the most part, by the hatred and malice, the sins of wicked men. Suppose Gods ways above our ways, above our reach, as in some things they are, shall we say, They are unrighteous, unjust, when he sets Him forth a Propitiation, that he might be just.

2. *Jesus Christ.*] Set forth Jesus Christ; God-man, God and Man in one Person; Emanuel, a Mediator, a Middle-person; not only in office but in nature, partook of both parties: not like the *medium negationis*, but *participationis utriusque extremi*. So that we need not take up Job's dark complaint, *There is not a days-man between us, to lay his hand upon us both*, Job 9. 33. Is not an umpire to day our differences. There is indeed a great distance;

yea, a contrariety between God and us ; but though far asunder, he can reach both parties; he is both, can lay his hand upon us both.

He is truly God, *Rom. 9. 5. Of whom as concerning the flesh Christ came; who is God over all blessed for ever. 1 Joh. 5. 20.* Called the true God and everlasting life, *Tit. 2. 13.* God manifest in the flesh.

He is truly man, the Word was made Flesh; not only appeared in Flesh as formerly, but now made flesh.

1. He must needs be Man, that he might be near a-kin to us our God ; that as Man sinned, Man might suffer, die and satisfie, that there might be as little alteration as might be, in the execution of the threatening: that, as by the offence of one man, one a-kin, one neer to us, death came on all ; so by the righteousness of one Man, one neer a-kin, righteousness and life might come on all : That as man was to be redeemed, Man might pay the price. He came as near us as could be in a close union ; so that the Members (in some sense) may be said, to have suffered in their Head. *Heb. 2. 11. For both he which sanctifieth* (that is, by way of expiation, for so the Author to the *Hebrews* often useth the word) *and they which are sanctified are all of one ; of one mass, lump, of one and the same nature : For which cause He is not ashamed*

med to call them brethren. vers. 14. Forasmuch then as the Children (that is, they to be redeemed) are partakers of flesh and blood; he also himself took part of the same, that through death, &c. vers. 17. Wherefore in all things it behooved him, to be made like unto his brethren, that he might be a merciful and faithful High-Priest, to make reconciliation for the sins of the People: for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

2. He must needs be God that suffered; not only to support the humane nature in bearing wrath due to sinners, that it might overcome death, that it sink not under the weight, (as the Altar of Wood was to be covered with brass, that it might not be consumed with the Fire, *Exod. 27. 2.*) but to give worth to the sufferings, to make them satisfactory, that the dignity of the person might add virtue and value to the sufferings.

And Socinus his Objection here is contrary to all Reason. viz. That because the Divine Nature did not suffer, it cannot be considered in the sufferings. One may with as much reason say, It is all one whether you strike a private man or your Prince, because the stroke lighteth on the body immediately, and not on the dignity; and it is all one whether you

Strike a stranger, or your Father, because the stroke hits the body immediately, and not the relation of the person. The Scripture placeth the Emphasis, the value of the sufferings, in the worthiness of the person, in his being God, *Act. 20. 28. God redeemed the Church with his own blood. Heb. 9. 14. If the blood of Bulls and Goats sanctifie to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit (that is his Divinity) offered himself, purge your Consciences, &c. Phil. 2. 6. Being in the form of God, and thought it no robbery to be equal with God, made himself of no reputation, and took on him the form of a servant, humbled himself, and became obedient to the death of the Cross. Hence called the pretious blood of Christ. I Pet. 1. 19. I Joh. 1. 17. The blood of Jesus Christ his son, that cleanseth us from all sins.*

So that if any should ask, what justice, what equality is there in this commutation, one suffering for many? it may be answered, He was but one; but he was One worth ten thousand of us, the Prince of Life was killed, the Lord of Glory crucified. The blood of a man is of more value then the blood of a beast, the blood of a King of more value then the blood of a common man; but the blood of God, of more value then ten thousand millions of Kings, Here

Here then is a high price indeed, the King of Kings, and Lord of Lords, the King of Heaven and Earths Son, for traytors and traytors Sons. The man that was God's fellow was smitten. *Zach. 13. 7. Thousands of Rams and ten thousands of rivers of Oyle,* could not have born proportion to such a suffering for satisfaction. This is more then if all the men in the world had eternally perished, and doth more keep up the repute of the Law, before Angels and considerate men. Set forth Jesus Christ to declare his righteousness. It declared it indeed.

3. *To Die.* To Die, this we have in those words in the Text; *Faith in his blood.*

Object. Could not God have declared his righteousness, and his hatred of sin, and have kept up the repute of his Law, and have made that honourable in dispensing with it upon a less consideration? Would it not have been penalty enough, satisfaction enough, for Christ only to have taken upon him our nature, though he had lived as King of Kings, attended with Princes, Kings and Emperors? Or, however, to have taken on him the form of a Servant, though he had not died? Or yet would it not have been enough if he had undergone some little part of his suffering? would not some one, or few drops of his blood have sufficed; as those shed in his Circumcision? Some of

the Antients have spoken strangely concerning these things ; but Pope *Clement* the sixth, most strangely: for by his Decretal Epistle he hath determined this difficulty so rationally in the account of Canonists, that it is inserted into the body of the Canon Law, *Extrav. tit. Unigenitus*; viz. thus, One drop of Christs blood was enough to save the world, and therefore the overplus of it, is laid up in the treasury of the Church to be given out by the Popes, in Pardons and Indulgences. But we are sure, God thought it not sufficient. By his blood, is meant death. But yet there remains a seeming Difficulty, which I never saw or heard endeavoured to be answered, except by the Pope as I said ; and therefore I shall be the more large in answering of it. And thus it lies: We are sure that Gods becoming man was more then if all the men in the world had ceased to be ; and then on the other hand, God was not so prodigal of his Sotis blood, as to have poured it all out, if one drop would have served the turn, and answered the ends of Satisfaction, for which it was shed.

Answ. I shall answer it plainly in these few Propositions.

I. Christ's Sufferings were not proper solution, a payment of the same ; but a satisfaction ; a refusale, though valuable consideration. His
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Sufferings were not an execution of the Law or threat ; but a Satisfaction that it might not be executed. See this more fully explained afterward.

2. Satisfaction consists not in *indivisibili*, in a Mathematical point, that we can say, Just so much is just, and no more.

3. Satisfaction being refusable payments, one may require more then a valuable consideration, without any thing of injustice ; yea, as much more as wisdom sees meet. If some useful member in a Commonwealth (as a man fit for a General) should commit some crime which he is to be banished for, by the Laws of the Land, and some Noble-man should intercede to the Rector, the King; and offer himself to be whipped through the City, to save this mans banishment : here though the whipping of a Noble-man be a greater matter intrinsically, and of greater value ; yet if he (to keep up Law and Justice) should refuse to accept of this offer, here is nothing of injustice ; yea, suppose five Nobles should then offer themselves to be used in like manner, there is no injustice if he should say, I will not pardon him except ten Nobles will be thus treated to save his banishment : Here is nothing of injustice, because it is only a satisfaction; it is refusable, and he may refuse *in infinitum*, though
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a thousand should thus offer themselves.

4. Those are more honourable Satisfactions, and do more answer the ends of Satisfactions, that are of greater value then the penalty it self; the greater the Satisfaction is, it doth by so much the more speak inexorable justice, and shew how little ground offenders have for the future to expect pardon and impunity.

5. Those are more honourable satisfactions, & *ceteris paribus*, that keep as neer as may be, to the penalty threatned by the Law: because they represent the penalty more lively, and call it to mind more effectually. As if the Nobleman himself should be banished to save the others banishment, rather then be scourged or pay money. The known story of *Zalencus* is worth relating here. This *Zalencus* was King of the *Locrians*, and he designing the welfare and reformation of his people, makes many good Laws; amongst which this was one, That whosoever should commit Adultery, should lose both his eyes. The Prince and heir apparent was found guilty; the King resolves to execute the law on his Son; the people intercede in his behalf, (and no doubt would shew him a great necessity of dispensing with the law, it would damage the Commonwealth to have his Successor blind.) at last overcome with their importunities, he finds out this expedient, to

to keep up Law and Government, he put out one of his own and one of his Sons Eyes. Suppose *Zalencus* had cut off both his own arms, or had put out one of his Sons eyes and cut off his own right hand; it would wonderfully have declared inexorable justice, and they would have had little ground to have upbraided him with partiality; for there was some necessity to dispense with the law, and it was done upon a dreadfully awing consideration; and his Subjects would have had very little encouragement to transgress in hope of relaxation of his Law for the future. But yet it more kept up the repute of the law when he did keep so near the very penalty of it self. Here were exacted two eyes, his own and Sons.

This is Answer enough to this Question. God though he would for the reasons formerly mentioned, admit of change of persons; yet he thought it not good in wisdom, to admit change of penalties; or however as little a change, as was necessary for the main ends, that we might be saved, and Christ overcome death, and be compleatly a Redeemer. Death was threatned, and death shall be inflicted, and without blood there shall be no remission. Yea, Soul-death was threatned, and shall for some time be inflicted, and if man could not see Soul-suffering, yet Angels might; yea, and Men

Men might in some measure, by his crying out, by his sweating of clods of blood, and by his telling us of it, and God attesting whatever he testified by Miracles.

So that whatever intrinsecal value a little penalty inflicted on Christ might be of (which I have you see freely granted) yet God made account, that a little penalty inflicted on Christ, would not be enough to declare his righteousness, but would have some great and wonderful sufferings to awe the World, Men and Angels; to declare his hatred of sin, and how difficultly he obtained of himself, to dispense with his Law, and how little hope transgressors may have of impunity that shall make their condition hopeless the second time, by refusing Christ and Mercy. God would have satisfaction to the purpose, plenteous redemption; a plenteous price of redemption; good measure, pressed down, shaken together and running over. You see there is no inconveniency in saying; he hath received at the Lord Christ's hand double for all our sins. God will magnifie his Law and make it honourable for his Righteousness sake, saith the Prophet, *Isa. 42. 21*. He means I suppose in the punishing of transgressors; and indeed God hath magnified his Law, and made it honourable in this way of pardoning transgressors. All the Earth should be filled and resound with the glory of this justice.

Thus

Thus you see this part; he set him forth to die. And under this head I will set before you these six Qualifications or Modifications of his Death.

1. He died a grievous painful death, that God might be just, &c. His whole life was indeed a continued suffering of God, a continued abasement. It is observed: we read of his Weeping, but never of his Laughing. This I know doth not prove he never did Laugh; and, suppose it did, it would not prove it unlawful for us, for what was the power and faculty given for? If for use; we are sure it was not to laugh at spiritual things. It may be he never did Laugh, it is possible that never smile was seen on that face that was to be the cause of our Joy, Laughter, and Cheerfulness. He was ever and anon thinking of the bitter cup he was to drink for our health. One of the bravest days that ever he saw in the days of his servitude, was the Transfiguration-day, when *Moses* and *Elias* appeared with him in Glory; yet then it is added; and they talked of his Decease.

His whole Life was a life of Sorrows. Faith in *his blood* doth not exclude his obedience, and other parts of his Sufferings; but all are comprehended under this most eminent

* eminent part, which was most grievous and painful to body and soul.

i. His Body; What torments did that endure? what scourgings, piercings? and the exquisiteness of his bodily temperature and constitution, would augment his torture; He had not dulled and blunted his spirits and sense by Intemperance.

2. His Soul; What punishment of sense was there on his Soul in his Agony in the Garden? when he sweat as it were clods of blood, and complained, *My Soul is exceeding sorrowful unto death*; and an Angel was sent to comfort him; when he cried, *Father, if it be possible, let this cup pass*: Sure there were some dregs, some gall and wormwood in his cup. What punishment of loss, when he cried out, *Why hast thou forsaken me? We hid as it were our faces from him*, saith the Prophet; but this was a small matter in comparison of God's hiding his face. His Disciples forsook him, but he complains not of their forsaking, *But why hast thou forsaken me*. If it be asked, what need of Soul-suffering, Soul-trouble? was not bodily enough? It is answered already; God would have sufferings as near the same threatned as could be; would dispense as little with the Law as might be. How are the

the *Socinians* here upon the rack, when to give an account of his crying out and discomposure beyond the ordinary rate of Martyrs; for they shouted and triumphed: since they maintain, he suffered no otherwise, and on no other account then they did; only to attest the truth, and leave us an example of patience: They make his groaning heavier than his strokes, if he had no more of bitterness in his cup than they.

2. A shameful death. God set him forth to a publique, notorious, shameful death, that he might be just, &c. It was at a solemn time, the Passcover, when the *Jews* were come from all parts of the Land, and Profelytes and others, from remote places of the World, and at the most publique place, *Jerusalem*. Then and there the God of Heaven was spit on, stripped, and whipt naked in the sight of the multitude; Crucified before all *Israel*, and in the sight of the Sun. All Nations have as it were by consent agreed, that hanging on a tree, Crucifying should be the most contemptible death of the vilest of Creatures, and vilest of Men. *Whom you slew and banged on a tree*, Act. 5. 20. the *Emphasis* of the shame, is, *hanged on a tree*. So endured the Cross and despising the shame. It is a shame for a King to suffer
an

an ignominious death, how much more for God?

He suffered as a Malefactor, as a traytor against *Cæsar* his Prince, as a blasphemer of his God, as a deceiver and impostor. Yet *we did esteem him stricken, smitten of God, and afflicted. We*, (that is the generality of the people) *esteemed him, as one smitten for his own sins*; justly condemned for his own sins; and so, far from taking away condemnation from others. *He was numbered with Transgressors*; accounted a wicked person, suffered with thieves, as being accounted the fittest companion for them.

To live with infamy is accounted worse than death. What is it then to die with infamy? Many men could with less regret bear the pain of hanging, then the shame of it. He is insulted over in his miseries; nothing is so intolerable as shame to noble ingenuous spirits. He is scoffed at in all his Offices; as Priest, *He saved others, himself he cannot save*: As Prophet, *Prophecie unto me who smote thee?* This deceiver, &c. As King, *Hail King of the Jews. I am the reproach of men, and despised of the People*, *Plai. 22. 6.* was spoken not without cause of him in type.

3. Cursed

3. Cursed Death. That God might be just, &c. I must not leave this out, though I have an averseness to speak of things I do not well understand. And I must confess that I do not so clearly understand (as I do other things) what is meant by Curse, as distinct from pain and shame. But I will tell you my thoughts of it : As *Benedictio* blessing, as *Amiraldus* saith, seemeth to be the solemn declaration of the good will of one Superior in Power and Dignity. *Heb* 7. 7. The less is blessed of the greater. So *Maledictio*, *maldega*, seemeth to be nothing else but a solemn declaration of the anger and displeasure of the Rector and higher Powers. So that every death that carrieth in it the tokens and marks of the displeasure of the higher Powers, may be called *maldega*, a curse. This is it, that it be inflicted by the King for a fault ; and therefore a death of hanging on a tree, which is inflicted for a fault, by the authority of the higher Powers, being a painful, and especially a shameful death, (wherein the chief of punishment consists) is accounted a curse by the consent of Nations.

That Curse which the Apostle alludeth to, *Galat*. 3. 10. seemeth to be only some Ceremonial Curse, which was pronounced

C

on

on every one that hanged on a tree; *Deut.* 21. 23. (I suppose whether rightfully or wrongfully hanged) such a carcass was to be shunned in a special manner, and not to be buried with ordinary burial, it may be. And this Ceremonial Curse was by the wise foreseeing Providence of God, pronounced on every one hanging on a tree, that it might be typical of Christ, being cursed with another kind of curse, *in being hanged on a tree*; with a moral Curse, the curse of the moral Law, which was due to sinners. Cursed is he that continues not in all things written in the Law.

What a Curse did he bear *in being made a Curse for us*? What millions of talents of vengeance were in his cup? All the curses written in the book of the Law (in a sense) fell on him, he was made *κάθαρμα*, *piaculum*. The Son of God's dearest love became the subject of his Rectoral displeasure, for us children of wrath, that we might become objects of his favour.

4. An undeserved death of his own as for any fault. *That God, &c.* No guile was in his mouth. The Lamb without spot; *in all things like us*, yet without sin, holy, harmless, undefiled, separate from sinners. By his knowledge shall my righteous servant justify many.

Am

And the stress is laid here in *righteous*. He who knew no sin was made sin for us. He was not like the high Priest, who was first to offer for himself, and then for the people. Therefore God ordained him to be born of a Virgin, by the Holy Ghost, that he might be without sin, Isa. 53. 4, 5. These seem to be opposed, *We did esteem him smitten of God and afflicted*; that is, smitten as an offender for his own faults, as being so far from taking a way the curse from us, that he was cursed for his own sin. But, saith he, *He was wounded for our transgressions*. The *Antithesis* shews these to be inconsistent. The cause was just; contrary to what David pleaded, *Let it be on me and on my Father's house*; but these sheep, what have they done? But here it may be said, The shepherd what hath he done? that laid down his life for his sheep, when the sheep only were in fault? *All we like sheep have gone astray, and the Lord hath laid on Him the iniquities of us all*.

And to speak here by way of anticipation; the Innocent suffering for the Guilty, should be so far from prejudicing us against the Doctrine of Christ's Satisfaction to Justice, that on the contrary this alone maketh it satisfactory to right Reason; for, had he himself been guilty, he had been in

no capacity to pay a ransom for others: If he was bound to pay all he had, suffer all he could suffer, for himself; How should he pay any thing for us, suffer any thing for us?

5 A willing voluntary death. *That God might be just, &c.* God set him forth, but yet by his own consent, *Gal. 4. 1. He gave himself for our sins according to the will of God and our Father.* That which casts a stain and blemish upon the most Satisfaction we read of in human Authors, and maketh them ingrateful unto us, is this; that either they did not undergo their sufferings for another willingly, as when they chastened the infant-Prince's darling-pages for his fault; or if they did undergo them willingly, they had not lawful authority and power to do so. For men have not that full power and authority over their lives and members, to give them a compensation for others, which they have over their money and estates. God hath not given them this power; and also Governors are under the Law of God, and so have not regularly authority to take away mens lives, or members upon such commutations instead of others; therefore those Authors that thought men had full authority over their lives and members, do hugely

hugely commend the act of *Zaleuchus* in putting out one of his own eyes; and were it not for this obstruction, we should commend it as one of the bravest acts of justice mixed with prudence, in those Circumstances, that ever was. Now both these difficulties are removed here.

1. Christ had power and authority over his own life, *Job. 10. 18. I have power, ἐξουσίαν, I have authority to lay down my life, and authority to take it up again.* He had authority over his own life (as other men have not) being God. And further, we are sure the Father gave him leave.

2. He willingly undertook this task of dying a Propitiation for sinners. *Burnt-Offering thou wouldest not; then said I, Lo I come, I delight to do thy will, O God. I lay down my life for my sheep, no man taketh it from me, (against my consent) I lay it down of my self, Joh. 10. 16.* It was a voluntary Sacrifice, a Free-will-offering; He was the Priest himself, offered himself by the eternal Spirit, though the *Jews* were the Butchers. *Thinkest thou not (saith he to Peter, smiting off of Malchus's ear) that I cannot now pray my Father, and he shall send me more than twelve legions of Angels.* He gave *Pilate* no answer, as if afraid of hindering his own

Sufferings. Had he spoken as he could have done, as one having authority, he could with few words have daunted Pilate's heart, and caused his own release. But, *he went as a Lamb to the slaughter, as a sheep before the shearer, he was dumb and opened not his mouth*. So that Pilate is impatient at his patience, angry at his silence, *Answerest thou not*. When he was reviled he reviled not again; when he suffered he threatned not, 1 Pet. 2. 23. Had he but threatned, he might have forced his own dismissal. Two things can only be objected here against his willingness.

1, His great natural averseness. *Father if it be possible, &c.* He feared this Cup.

Ans. In speaking of his Humane Nature (there is no difficulty about his Divine) we must distinguish with the School-men, thus. There is *voluntas ut natura*, and *voluntas ut ratio*. There is the *natural* will or inclination, and the *rational* will: according to this Natural will, he desired to escape this death. Nature abhorring things destructive to itself: But by his *rational* will, for God's honour, and our redemption, he willingly submitted to it. *Aquinas* instanceth thus, A Man according to his Natural will desireth to avoid a bitter potion, and the lancing or cutting off of any Member; and yet by his *rational*

ould rational will; he consenteth to these for the
 ould good of the whole. And this is most pro-
 art, perly to be called the will. *Quod quisque ma-*
 et a *vult, id maxime propriè vult.* This natural un-
 the willingness and averfeness in him doth
 uth commend and advance the meritoriousness
 nce, of Christs willingness as Mediator and mer-
 ot ciful high Priest, and not at all proves his
 ebe unwillingness, in the properest sense of the
 Had word.

his 2. Here may also be objected. He was for
 be the most part careful, to secure himself
 ber from the *Jews* treacheries and injuries, and
 sometimes fled.

Ans. This doth not prove his unwill-
 ured lingness to suffer, at all; but only his choo-
 w ling the fittest time and hour, and his re-
 ous serving himself for the time and place ap-
 r m pointed by the Father: And he used to say
 na before, *That his hour was not yet come.* But con-
 hi sider how he carried himself when his hour
 th was come, & he knew it was come, *Jo. 13. 1.*
 it Now before the feast of the Passeeover, when *Jesus*
 no knew that his hour was come, that he should
 ab depart out of this World to the Father: Then
 A he prepareth his Disciples. Then *Chap. 17.*
 re 1, 4. These words spake *Jesus*, and lift up his
 or eyes to Heaven, and said, Father, the hour is
 hi come, Glorifie thy Son. v. 4. I have finished my
 na work,

work, now glorifie me with thy own self. Chap. 18. 4. Jesus knowing all things that should come upon him, went forth (to Judas and his band of Soldiers) and said unto them, whom seek you? they answered him, Jesus of Nazareth. Jesus saith unto them, I am He. They went backward and fell to the ground. He that threw them to the ground, could have thrown them into hell, but he suffers them to rise again; offers himself, and saith, Whom seek you? They said, Jesus of Nazareth: Jesus answered, I have told you, that I am he. If therefore you seek me, let these (Disciples) go away. He had care of them, to keep them out of cruel hands, while he willingly yielded up himself. He was straitned, till it was accomplished.

Now the main of the Socinian Objections fly before this, as dry leaves before the wind.

One may thus rhetorize in objecting with them. What? shall not the just Judge of all the Earth do right? Will he slay the righteous with the wicked? However, will he slay the righteous, and let the wicked escape? Or, which is worse, Will he slay the righteous for the wicked, by punishing the just for the unjust? Now that he underwent it willingly, answers all this. God hath

hath made a Law that the Son shall not be put to death for the Father, much less one stranger for another. Therefore this maketh it ordinarily sinful amongst men, to give such; or for the Magistrate to accept such commutations; because God hath deprived them of this power. But shall we say, His ways are unequal, because not like or above our ways; or that that is necessarily unlawful to God, which he hath made so to us? Say they, this would declare Gods unrighteousness, to set forth an Innocent, propitiation for the Nocent. It would do so indeed, to punish the innocent for the nocent, except he choose it. All see, it is not injustice to demand debts of a bonds-man, a surety; for God hath given men power over their estates, and he willingly undertook it. I grant, it is ordinarily unlawful to offer to be, or to accept, sureties, and undertakers for others with lives or members; but the reason is, because God hath not given men this power; otherwise it would be all one. Therefore there is no injustice, in his life going for ours. He had right and authority so to dispose of his life, as we have not, and he willingly undertook it. If God was wroth with his Beloved Son, it was from his own Choice, and

and undertaking through his love to us, *Father, lay not the punishment on these my enemies and thine, I will bear it; If thou wilt be paid it, have Satisfaction; pour out thy wrath on me that can satisfy, not on them that cannot, but by their eternal and utter sinking under it.*

6. *A Death of infinite Value.* If God's justice do require a Satisfaction, it will not be put off with a meer shew or colour of one; or with a partial, lame, defective one; but it must be commensurate and proportionable to the infinitely hainous, and numberless sins and provocations of Men, and to the justice of God; and so it must be of infinite dignity and value. Now the death of Christ was of infinite value; Infinite satisfaction, but not in duration; for if it had been in duration, then the expiation would never have been made and perfected; and so we should never have been redeemed. He should then (and so we) have ever remained under the power of death and condemnation: for, the utmost farthing would never have been paid. It would have been unworthy of Christ; it would have been unprofitable for us, and it was not necessary for satisfaction, for Christ to have undergone pains infinite in duration. But his suffer-

us sufferings being actually infinite in merit,
 ne- do more then equal a suffering only infinite
 t be in duration ; for that would never have
 at been actually infinite.

not, Sins against God naturally deserve (and
 id therefore God threatens) infinite punish-
 ment ; for Sins are increased according to
 the greatness of the person against whom
 the offence is committed, *They have not on-
 ly rejected thee, but rejected me*, saith God ;
 ne as a greater matter ; and it is brought in
 rt as a great aggravation to speak evil of Dig-
 m nities, & in our Law a *Scandalum magnatum*,
 and is a greater matter then the scandalizing of
 e our Equals : Therefore Sin is of infinite de-
 at merit, being against an infinite God. And
 i hence it follows, that the punishment of
 it Sin, must either be infinite in the extremity
 ve and greatness, or in the duration. Now to
 w speak naturally : Reason and Justice, consi-
 dering the ends of punishment in Moral
 ne Government, would immediately urge, Let
 na it if it can, be infinite in the greatness,
 ne vveight and gravity, that the offender (ha-
 ce ving satished in suffering) might vwork a-
 ce gain. But human nature being finite, is
 ar not capable of such infinite punishment ; and
 er upon this account it vvas necessary that it
 his should be infinite in the extensiveness and
 fer duration,

duration, because a finite Creature is not capable of punishment, infinite in intensiveness and greatness. But now vwhen Christ suffered for us, he underwent punishment infinite in magnitude and greatness. But still this infinity is to be estimated not from the intensiveness and greatness of the punishments themselves, which human Nature, (and so Christ's human Nature) was not capable of; but from the dignity of the person that suffered them. Just as sin that is finite in its own nature, coming from a finite creature, becomes infinite by being committed against an infinite Majesty: So the punishments of Christ, (being in their own nature finite) became infinite in their value and satisfaction, by the infinite dignity of the person suffering. And the stress (as I have told you before) is still laid on this, in Scripture; The Dignity of the person, that he was God that suffered. And it is this very consideration of his death being infinite in value and recompence, and not in duration, doth prevent such a difficulty as could not be answered. For, had our Redeemer been to continue for ever, under this condemnation of those he suffered for, this might have made the Christian Religion less rational and credible; it would have

not have been such an unaccountab'e excess of
 ve- charity, to destroy himself eternally to
 rish save others. But God knew, and Christ
 ent knew, he could so wrestle with death and
 But condemnation as to overcome; and that it
 om would not be an utter losing one worth ten
 pu thousand of the guilty in saving them;
 Na which would have been a thing unaccoun-
 was table, to be either done, or permitted to
 the be done, by the King and Governour of
 hat the World: but his Sufferings were to be
 n a to him an entrance into Glory, and the ob-
 ing taining a Name above every Name.

So
 hein Thus of this Third Head *to die*, and the
 hein manner of this Death.

lig-
 rels 4. *A Propitiation.* Died a Propitiation,
 on for Sin and Sinners; that is implied, yea,
 er- signified in the very word *Propitiation*, that
 and it was for Sin and Sinners. *Propitiation*,
 ng ελεειν, this is the word the *Septuagint* use
 not to express the Mercy-seat by: The word
 lty we translate Mercy-seat, is, כפר which
 our coming from כפר which signifieth to hide,
 der and in *Piel* to expiate and propitiate, this
 or, word coming from it doth so too. It sig-
 gi- nifieth *Operculum*, *tegumentum*, and *placa-*
 ald *mentum*, *piamentum*, a cover or hiding, and
 ve an

an Expiation, or Propitiation ; to make God propitious, reconciled, and favourable. Now this Mercy-seat, this *operculum Propitiatorium*, was a cover of pure Gold laid over the Ark of the Covenant, just the dimensions of the Ark, the length and breadth of it. Two cubits and a half the length, and one cubit and a half the breadth of either of them, as you may see *Exod.* 25. 10, 17. We read nothing of the thickness of this Propitiatory Cover ; but some *Rabbins* say it was of one Palm. And this Ark, which this covered, had in it the Law, *ver.* 16. and so this Mercy-seat or Propitiatory that covered the Ark wherein was the Law, typified and signified, Jesus Christ fully covering our sins (being transgressions of the Law) out of Gods sight by the Righteousness and Satisfaction of Christ being as broad, and as long, as the Law and our transgressions of it. Above the Mercy-seat, on either side, were the Cherubims, and the Majesty of God appeared between the Cherubims : Christ interposeth between God and his Law, to make him propitious to his People. From above the Mercy-seat between the two Cherubims will meet thee and commune with thee. *ver.* 22. So you see, this Mercy-seat, this Cover of Gold

Gold

Gold typified Christ, the true Propitiatory, or Mercy-seat, covering out of God's sight all our Transgressions of the Law, and God through him meeting with us, and made propitious and reconciled to us. And here now, Christ is called by the name of his own type, as often else where, when he is called the Lamb, and Lamb slain, and so called the Propitiatory, or Propitiation, God having made him really that to us, which that did but typifie.

Christ was made an expiation and ransom, and propitiation for Sinnes; for, these things the *Hebrew* word signifies.

Here now, under this Head, I will make it my business irrefragably to prove to you, what I have taken hitherto almost for granted.

1. He dyed not for Himself; He was the Lamb without spot; as indeed he that was to wash away others spots, was to be without spot himself. *Messiah cut off, but not for himself.*

2. He could not die but for some Sin; Death befalleth not Men, as Men, but as Sinners. The Apostle proveth all to be Sinners, because all die; else it was impossible in justice. *Act. 2. 24. God raised him up,* having loosed the pains of death; for it
was

was not possible he should be holden of it. Death being but the Servant of God's Justice, and Christ having satisfied Justice it could not but let go its hold. He could not but *be taken from prison and from judgment*. We may use the same argument: it was impossible; Death could not have taken hold of Him at all, had it not been for Sin.

3. It remains therefore that *he died for our sins*, according to the Scripture; for none else come in competition. None will pretend, he died for the Sins of Angels good or bad, or of Brutes, which are not capable of sin. Was delivered to death for our sins. *Bore the sins of many. Gave himself for us, that he might redeem us.* The professed Adversaries of this Doctrine (the *Socinians*) will grant, He died in some sense for our Sins. *Therefore, How died he for our Sins?*

1. He died for our Sins so as to turn us from them, this is truth; but this is, as they suppose, all, and they will grant no more: But we must go further.

2. He died for our Sins, as a meritorious deserving cause of his Death. *For the transgression of my people was he smitten. Wounded for our transgressions, Isa. 53. Delivered up to death*

death for our sins, Rom. 4. 25. So that if it be asked, What meaneth the heat of this great anger? wherefore was he thus wounded? We must answer, *He was wounded for our Transgressions.* We have pierced him, this hath been by our means; we have ate sowre grapes, and his teeth were set on edge; *the Children ate sowre grapes, and the everlasting Father's teeth were set on edge.*

3. He died for our sins; in our place and stead, that we might not perish for them. In our place and stead for expiation, for satisfaction, for compensation; though not in such an unsound, irrational sense as some pretend, and I shall have occasion to speak of hereafter in a more convenient place. p. 93

I shall prove this, first, from express Scriptures; second, from the peculiarity of his Death; third, from the Sacrifices that typified Him. p. 94

I. From express Scriptures, in three instances.

1. We often read of his Sufferings for our sins. *ὅτις ἀμαρτίαν.* Heb. 10. 12. *This man after he had offered one sacrifice for sins.* Gal. 1. 4. *Who gave himself for our sins.* Now this word translated, *for*, may signifie only the final cause, as to turn us from them: but words must be understood *secundum*

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sub.

subiectam materiam, according to the subject matter, and in such speeches the subject matter will not bear that sense. We never read in Scripture (or any where else) of one dying and suffering for sins; but it is for them as the meritorious cause of the sufferings, as some compensation for the fault; as when he saith, *I will punish you for your iniquities. And, Israel suffered for the sins of Jeroboam.*

2. We often read of his Suffering for persons. *I lay down my life for my sheep*, Joh. 10. 17. *Redeemeth us from the curse of the Law, being made a curse for us*, Gal. 3. 13. *usque*, and the usual sense of this is, *instead of another*. As Paul could wish himself accursed for his brethren. Yet I know this phrase [*for another*] may in some instances signify, *only the final cause*, only for their good, and not in their stead. A man may be said to die for his Country (only as the final cause) for their good; and to lay down his life for his brother, only for his good, to save his life.

But it is not capable of such a narrow sense, when one dieth for another as a sinner, as an offender. Now we read of Christ's dying, *the just for the unjust*; there it must be meant *in his stead*. And, *When sinners be*
died

died for us. And, He who knew no sin was made sin; that is, a Sin-offering for us. It is good sense to say, such a one died for his Country, as in the wars, only to denote the final cause, for the good of his Country. But because Men go not into the Wars, because of their faults, neither are they killed in the Wars ordinarily for any fault; Men die not in the Wars as Malefactors, but as Soldiers: It would not be sense to use such speeches, He died for his Country though an innocent man; it would be a frigid, sapless, dilute manner of speaking; for here would be no Opposition in it. But you see, he who knew no sin was made sin for us; Isa. 53. We esteemed him smitten of God; but he was wounded for our sins, &c. 2 Cor. 5. 15. Because we thus judg, if one died for all, then were all dead, and he died for all, &c. This

The word *ἀναστή* and *ἡμεῖς ἀναστή* are the words the Septuagint express a Sin-offering by: called in Hebr. *זָבִיחַ* and *זָבַח*. So that place, Rom. 8. 3. (which, as it is translated is scarce sense) should have been translated, God sending his own Son in the likeness of sinful flesh and a sin-offering, *ἡμεῖς ἀναστή*, condemned sin in the flesh, as the same words are well translated, Heb. 10. 6. In Burnt-offering and Sacrifice for sin, *ἡμεῖς ἀναστή* *ἐν ὁσμῶν*, thou hast no pleasure. And so again vers. 8. and so

place would not be true, if one interpret, *dying for all*, only for the good of all, not in their stead. For it would not be true arguing, If Christ died for the good of all, then were all dead. But this way that I am speaking of, is good and cogent. If in the stead & room of all, they all were judicially dead.

Again, The word used in the Original [for us] is not only ὑπὲρ, which may, when there is fit subject matter, signify only the final cause; but it is also ἀντὶ, which (as *Gregorius* well observes) always imports either contrariety or commutation: and it can by no means signify contrariety, therefore it signifies commutation, compensation. He gave himself, λυτὸν ἀντὶ πολλῶν, *Mat. 20. 28.* a ransom for many; like, ὁφθαλμοὶ ἀντὶ ὁφθαλμῶν i.e. vice. So ἀντὶλυτῶν. And they were called ἀντίφυχοι, who devoted themselves to death in the stead of others.

3. He is said in many places to redeem us. Gave himself for us, that he might redeem us from our iniquities, 2 *Tit. 2. 14.* To ransom us to be a λυτὸν, a ransom. He gave himself ἀντίλυτῶν, a ransom for all, 1 *Tim. 2. 6.* Now for the proper import of *redeem*, and such words, is by way of price. And what if (as they object) the word *redeem* sometime be used Metaphorically, for our deliverance from any

any evil, whether with price, or without ; for redemption by power ; as when he saith, *I will redeem you with stretched out arm, and with great judgment* ; Doth it therefore follow, that it can possibly so signifie redemption by power, when we are said to be redeemed with *price*, and bought with a price, and with a price of great value ; and when we are told with what price we are redeemed, *Not with corruptible things, as silver and gold, but with the precious blood of Christ*, 1 Pet. 1. 18, 19. Act. 20. 28. And when we read it was done, *by bearing the punishment due unto us ; His own self bare our sins in his body on a tree ?*

2, This is plainly proved by the peculiarity of his Death. We will readily grant, He died for us, as none in the world else ever died for us ; therefore not only for our good. *Socius* and his Followers tell us, that Christ having taught, as a Prophet sent from God, a doctrine of holiness & piety ; and that they that imbrace it, believe, repent, re-
self turn, shall be saved notwithstanding all their former sins ; He died only to confirm the truth of his Doctrine, and to leave the world an example of patience & submission, courage in suffering ; but not for expiation, and satisfaction, Certainly, Christ did some

singular thing by his Death; and if this be all, we may ask, What singular thing hath he done? Have not all Martyrs done the same by their Death? they taught true Doctrine, and died to give Witness to the Truth, and to encourage us in sufferings. Did not the Apostles do the same? the Apostle speaketh of his suffering for their good, in this sense, *Col. 1. 24. Who now rejoice in my sufferings for you, for the Church* *2 Tim. 2. 10. Therefore I endure all things for the Elects sake, that they also may obtain the Salvation by Jesus Christ.* And yet he speaketh it with abhorrence; *Was Paul crucified for you?* *1 Cor. 1. 13.* Do we suffer for you in the sense that Christ suffered for you as a Satisfaction? as an Expiation? And if this be all the meaning of our Redemption by his blood, and Justification by his blood, then we may as well say, We are redeemed and justified by the blood of Martyrs; however as really, though not fully; his death and sufferings being at most but a greater attestation of the truth, and encouragement of us in our suffering for it.

If Christ died only for the Confirmation of the Gospel which he preached, and for our encouragement and imitation in suffering for the truth; we may say, *Where is the*

Lam

Lamb for the Burnt-offering? We are guilty and want atonement; Captives, and want a ransom. If we should look on Christ's Death (as one faith) through Socinus his Spectacles, we should look on it as neither satisfactory to God nor us; we have yet no help meet for us, there is no days-man between us; he that was to come, is not come; And yet, we look not for another.

3. I shall prove it from the Sacrifices under the Old Testament, which typified and shadowed out these things. *The Law had a shadow of good things to come; not the very image; implying Christ's Sacrifice was the very reality, Heb. 10. 1, 2.* The blood of Bulls and Goats could not expiate mortal guilt; but only shadowed out that which could do it. *Every Priest standeth daily ministering and offering often times the same Sacrifices, which can never take away sins. But this Man after he had offered one Sacrifice for sins, &c. Heb. 10. 11, 12.* They were but dumb shews of this Tragedy to be acted. Consider these three things.

1. These Sacrifices did take away, did expiate typical guilt (in some sense); took away the typical punishment of being excluded the congregation and society, and

such temporal punishment as was to be inflicted by God or Man, for such faults as they were appointed Offerings for : For the Apostle saith, *The blood of bulls and goats did sanctifie thus far, to the purifying of the flesh.* Now by *sanctifie*, he meaneth expiate, (which will appear by perusing how this Author useth this word in other places of the Epistle) and not taking away the fault it self *Heb. 9. 14.* See *Lev. 10. 14.* But these Sacrifices were but only typical of that, which took away the eternal punishment and moral guilt and obligation. Now since these typical Sacrifices were expiatory, satisfactory in respect of typical guilt, What similitude can there be? what relation of Types can they have, if Christ's offering up Himself was no expiation for real moral guilt? for Types were not ordained for their own sakes, but for the sake of those things they did shadow out. Why would God put them upon typical propitiatory Sacrifices if they did signifie nothing of real Propitiation?

2. The Sacrifices were offered in Men's stead, in the Sinners stead, to make atonement for his Soul, for his Life, that he died not for such typical guilt, *Lev. 1. 4.* *He shall put his hand on the head of the Burnt-offering* and

and it shall be accepted for him. They were offered for Man's good indeed; but how for his good? why, in his stead? When a man was to die, they died for him, and he was kept alive. And that which yet maketh it more plain is this, because in capital offences, where men were absolutely to die without remedy, there were (as is well observed by many) no private Sacrifices instituted, because the man himself was to die for his fault, and so a beast could not die in his stead. And if Satisfaction were only offered for the good of Men, and not by way of compensation, and expiation, in their stead, What possible reason can be given, why no Sacrifices were to be offered for them that were to be taken away out of the world and of the living?

3. Now Christ is called our Sacrifice, Ephes. 5. 2. *Walk in love, as Christ also hath loved us, and hath given himself for us, an Offering and Sacrifice to God, for a sweet smelling savour.* He alludeth to the expression of the Old Testament, where God is said to smell a sweet savour, or a savour of rest in their Sacrifices, Gen. 8. 21, Levit. 1. 9. He is called (as was said before) by the name of his own Types, *Lamb without spot. Behold the Lamb,* ὁ ἀμνὸς ὁ ἄγιος, *the Lamb of God; the eminent*

ment Lamb, the true propitiatory Lamb indeed that did that in reality, which others but represented, that did really take away and expiate the sins of the world. So he is called *our Passeeover*.

I will here answer two Objections more before I pass to another general head.

Object. But can one satisfy himself that Christ was God (and so the party offended as well as Man.

Answer, Passing by what may colourably be said upon consideration of the distinctions of Persons? I answer,

1. Do we not read of God *reconciling the World to himself*, 2 Cor. 5. 19. God was the Agent in it, and this he could not do but by finding out some way to satisfy and propitiate himself, that he might not impute their Sins.

2. Did not *Zalencus* in part help to satisfy his own Law by his own suffering, losing one of his own eyes (as we heard in the story fore-mentioned)? And this is not accounted an imprudent act, but commended highly by the Authors that relate it, as a worthy noble act, and expedient; and I told you, we have only one thing to object against it, which cannot be objected here.

3. Tel

3. Tell me, O vain dark man, that wouldst teach God, that repliest against God, What way was there else possible? Think a little on that: What way so ever you will propound, as suppose, of less satisfaction (by some meer creature), or no satisfaction; you may see the reason why you like it better, is, because you have not the hatred of Sin, and love of Holiness, and care of Law and Justice, that God hath: nor indeed such as you ought to have; or else you must say, You would have had God suffer Mankind remedilessly to perish; and then it is because you have not that love to Mankind that God and Christ had: And this last is the most seeming rational ground of our offence; and surely we will easily be prejudiced against, and offended with, what God doth, when God displeaseth us, because he did not leave us irrecoverably to perish without remedy. *O curvæ in terris animæ & caelestium inanes!* Oh the crooked mind of dark man!

Object. But some have objected. It is impossible; one cannot suffer for another. I have already answered what can be objected about the injustice, but here the impossibility is objected.

Ans.

Ans. 1. God's ways are above our ways and understandings. Shall we say that is impossible, which he hath said he hath done, because we cannot understand it?

2. It is notoriously possible. God's forbidding Men to punish one for another, argueth the thing possible; he would not forbid impossible things. The Heathens knew it very possible, we may see, by their offering up the fruit of their body, for the sin of their foul.

3. It is so highly possible, that it hath been and is common amongst Men. How common is the translation of punishment from one to another; as in Hostages, and men undertaking to bring out the offender, liable to the mulct of the offender. *Solomon* writeth much about avoiding suretyship, because, the debtor failing, he must pay. Which takes it for granted as a thing common.

4. If the *Papists*, who yet would not be accounted *Socinians* (and many of them are not) should scoff at this doctrine of Justification by Christ's Righteousness and Satisfaction, as absurd, impossible (as some of them do); you may tell them how shamefully they contradict themselves, and grant it eminently possible by their proclaiming a

Justi-

Justification by the merits and sufferings of Saints. St. Francis his Wounds, and Becket's Blood; yea, the Virgin's Milk will justify Men; yea, the scourgings and severities, and good deeds of Men of their religious Orders, will so stand Men in stead, as if they had done those things themselves: And yet some of them can make little or nothing of Christ's Death.

To declare his Righteousness, *his Righteousness* and *πρὸς τὸ δικαιῶν τὴν δικαιοσύνην*, is to declare plainly his Righteousness. There is such a rectitude in God's Nature as causeth him to hate sin, and inclineth him to punish it; and this natural justice inclineth him to punish sin in the person that commits it; but yet not as fire burneth, that cannot do otherwise; but this inclination (or this which we must conceive as analogical to an inclination) is subject to his wisdom, and orderable by it. And this Oeconomy or dispensation concerning a Satisfaction, was as Governour and Rector of the world, that he might not dishonour Himself in pardoning, to secure the glory of his Justice, which would otherwise have been aspersed by sins impunity, and to please himself in displaying the glory of his Attributes. God is just, and this was an act of justice,

justice, governing justice, to declare at this time, &c. We are prone to think, that this time of the Gospel was only a time of love, grace, and compassion to sinners; but we see it was also a time of Demonstration of Justice, of the strictest justice, and most inflexible holiness and hatred of sin. He hereby sheweth how little he respecteth persons, that if the dearest Son of his love will intercede, undertake for the pardon of sinners, He shall pay dear for it. Here is inexorable Justice indeed. There were indeed former demonstrations of God's justice, in the destruction of the old world, in the overthrow of *Sodom* and *Gomorrab*, and the *Babylonian* Captivity; but never any like this at this time, to vindicate his injured Law and Honour before Men and Angels. It is natural to God to have a regard to himself, to his own honour and concernment, that he make not himself contemptible, slighted as a patron of sin, or no great enemy to it. And as Rector it behoveth him to assert his Majesty, and keep up the repute of his Law and Government. How unworthy is it of a Rector, by impunity and indulgence, to seem to have a confederacy with the breakers of his Law? Though he pardon offenders, yet it must be in such a way as there

there may be no ground of suspicion, as if he was pleased with sin, become such a one as themselves, or not highly displeased with the violators of his Law; it must be upon dreadfully-awing honourable terms. What can you imagine Christ's Death was a compensation for, or a satisfaction unto; but to those high and glorious attributes of his Wisdom, Justice and Holiness? that saving the honour of these he might pardon and advance to dignity rebels against Heaven, upon their returning to their subjection and allegiance; that the honour and credit of these might be maintained, and yet the offenders not perish. And this atrocious death of the Son of God for sin, did do God great honour in the face of the Sun, and of the World; did assert his Holiness and hatred of sin, proclaim his Righteousness, and a loud Thunder-clap of terror against such as shall again a second time, and after such hope brought in, undo themselves: and by this, all the dishonour that would have come to God, by pardoning submitting and yielding enemies and rebels, is cleared and wiped off, and the repute of the Law as well secured and kept up, and offenders (considerate) no more imboldened to slight Him, and his Laws, and Threats, by

by looking on him as no great enemy to sin ; than if the penalty had been executed upon all Men for ever. I shall add no more here, because I have prevented my self, in speaking largely of this before.

6. *That God might be just, and a justifier of falm man*, that God might be just and merciful.

1. That God might be just : it would not be sense to stop here ; for, God would have been just without this Propitiation, inflicting the punishment on sinners themselves, but then he would have been merely just, and no justifier of falm man ; because man could never have satisfied ; he would have been always paying, and yet the debt always to pay still ; so that there could never have been any Justification of sinners.

2. But that he might be just and a justifier ; He set out Christ a Propitiation for the remission of sins. Here you see two causes of Christ's death. The love of God to Man one, and the justice of God the other. He was induced to this amazing action by his Philanthropy, his love of man, and zeal of justice. *He so loved the World that he gave his only begotten Son, that whosoever believeth on him, might not perish, but might have everlasting life.* And here his justice did not swallow

wallow up his Mercy, nor his Mercy his Justice, but they are of quite distinct consideration. Here is a loud Testimony of his Love to us, and love to his Law and Justice; of love to us, that Christ should die rather than we perish; and of love to his Law and Justice, in that he hereby took order that they should not be injured by his pardoning of us.

Yet observe well here (for the understanding of the things, I have spoken of, and shall speak of, depend much upon it) that this love was not the love of Complacency or Rectoral love; for that is, and was, the fruit of Christ's Death; but a love of pity, such as was consistent with Rectoral and Legal hatred. *Zalencus* might lawfully have a love of pity to his Son, before his invented Satisfaction; but Rectoral wrath and hatred: he was bound in honour as a just Rector to execute the Law, to keep it sacred and unblemished; and this restrained his natural pity, from doing an injury to justice. And this Love that I am speaking of, was the Love of one that was bound in honour and justice to be an enemy as things stood; but yet of one willing to find out some way, that he might, with safety to his honour and justice, be a friend

as well as Governour; that is, might justly not inflict the penalty. Thus you see the love of Pity that sent Christ, was not the fruit of Christ's Death: But his love of Complacency, his Justifying love, Pardoning love, Rectoral love, that is the fruit of his Death.

7. Justifier of Sinners, of saine Man, that is implied in the word Propitiation and remission of sin, and in the whole texture of the words. And here I will shew you, he dyed for Justification of the greatest of sinners, upon their acceptance of him; yea, and of sinners then long since dead.

1. For the Pardon and Justification of the greatest Sinners, worst of Men, whose throat was an open Sepulcher, and their feet swift to shed blood; as is expressed before, in this *Chapt.* The greatest Sins cannot exceed the price paid; for they are but the Sins of Man, but the Sufferings were the Sufferings of God. They that were guilty of the hainouest act that ever the Sun saw, of that horrid act of Crucifying Christ, upon their repentance and being pricked in their hearts, were forgiven; as we read in the *Acts of the Apostles.*

2. For the Pardon and Justification of Sinners, then dead before Christ's Death.

God

God now declareth his Righteousness, in the remission of those past sins. Whether all those that were justified and saved, under the Old Testament, did know of this *to come*, satisfaction or not, I do not now dispute. But this is plain (whether they knew of it or not) they were not justified and saved, without God's having respect to this *to come*, Propitiation; it was by virtue of this which is now declared. It is now declared to Men and Angels, that it was upon the account of the Satisfaction intended and promised. They were justified by virtue of Satisfaction designed and undertaken by Christ, and in due time to be exacted and paid; but through the forbearance of God, the exacting of the price for sins past and fore-committed, was deferred till the time of the Gospel. A Meritorious cause is a moral cause: and for a moral cause to operate and have its effect, it is not necessary that it do exist, it sufficeth that it have an *esse cognitum*, a being in knowledg. A man may be properly said, to have bought that which he hath not yet paid for, and may have the actual benefit of his purchase; if he hath undertaken the payment, and the other accepts of, and rests satisfied with his promise and undertaking. *Grotius lib. de Satisf.*

thus interpreteth this place, remission of sins past : And, it seemeth probable enough to be the meaning of this difficult place. *Sanguis Christi profuit, antequam fuit.* Both the Ancients were, and we are, saved by Christ; and God hath now set him forth a Propitiation for those past sins. And indeed till Christ thus came, the Satisfaction was not paid, but through the forbearance of God, thus served the turn, that it was undertaken, and promised, and typified, and represented by the Sacrifices and Types, which shadowed it out ; but the Truth, Reality, and true Sacrifice came not, till Christ. And God did forbear to inflict wrath on them, because he should at length have Satisfaction; and now he declareth his Righteousness in exacting the prefigured Satisfaction. *They drank of the Spiritual Rock that followed them, which Rock was Christ.* Hence it is not improbably concluded by some, that he is called, *The Lamb slain from the foundation of the World,* * Rev. 13.8. Comparing it with that place, 1 Pet. 1. 19, 20. *Redeemed with the precious blood of Christ as of a Lamb without spot, who verily was fore-ordained before the foundation of the world, but was manifested in these last times, &c.* * Yet I rather incline Heb. 9.15. The Apostle to them read that it,

written

written from the foundation of the world, in the book of the Lamb slain. Because in the same Book, we read Rev. 17. 18. Whose names were not written in the book of life from the foundation of the world.

Speaking of Christ's Sacrifice, saith, It was for the expiation of Transgressions under the old Covenant. And, *Heb. 9. 6.* teacheth us by undeniable consequence; that the virtue of Christ's death reached to them before Christ; for, he proveth, *that Christ need not, and so shall not be offered often, be offered again to the end of the World,* with this argument; because he was not often offered from the beginning of the World: which reason of his, leaneth upon this implied foundation, That the Death of Christ was as necessary for, and as influential into, the Salvation of those in the Ages before Christ, as in these Ages after his Death. *Col. 1. 20. And (having made peace by the blood of his Cross) by him to reconcile all things to himself; by him, I say, whether they be things in Heaven, or things in the Earth.* By Things in Heaven, cannot be meant Angels (as some yet hold) for if we should grant, that their confirmation was from Christ, as Mediator, which yet seems harsh; for who will say if *Adam* had stood, his Confirmation should have been from Christ:

Vasques and *Becanus* seem fully to prove the contrary against other School-men by such Arguments as these. 1. It is virtually to say, They should not have had their Confirmation except Man had saln, or else, that should not have been sent a Mediator without Man's fall. 2. Christ died for all those for whom he was Mediator, or merited any thing for. And the Apostle seemeth to assert the contrary by that Phrase, *ἐκ ἰμιλλῆς τοῦ ἀγγέλων*, he did not take hold of, or relieve Angels, (for so Learned Men observe the word signifies). But should all this be granted; yet they were not reconciled by Christ; for that implieth enmity; but here he saith, *That he might reconcile all things to himself, whether things in Heaven, &c.* it seems very probable, that by *things in Heaven*, are meant the Patriarks & ancient Saints before dead. That place *Gal* 3.16, 17. is most express; first, That there was a Law of Grace, called the Covenant or Promise, confirmed or enacted of God in Christ with saln Man; the Tenour whereof was this, That all sincerely obedient Believers, such as *Abraham* was, should be saved and blessed. 2 That this was made by God in Christ, before the giving of the Law by *Moses*.

8. Lastly,

8. Lastly, *That he might be just, and the justifier of him that believeth in Jesus, or, that is of the faith of Jesus, ἵνα ἡ δικαιοσύνη ἡμεῶν, that is of the Christian faith.*

God set not forth Christ to die meerly for this end, that Sinners might be justified without any more ado; only be Sinners. Some have said, be but sure of this that you are Sinners, and you may believe you are justified. The immediate effect of this Satisfaction, as satisfaction, and which is an essential consequent of a Satisfaction to Justice, is only this, *That, that obstacle being removed, he might be left at liberty to act in the pardon of Sinners, in what way, and upon what terms he pleased.* The immediate effect is, that God might be just, though he should pardon Sinners; that he might pardon *salva justitiâ*: not, that he must pardon them, come what will of it, or be unjust; not that Sinners should *ipso facto* be pardoned the price being undertaken or paid, and accepted. The justice of God as a flaming-sword obstructed all treating with us upon any terms of reconciliation *whatsoever*; and this would have been an eternal barr to all influences and effluxes of favour and bounty *whatsoever*. Now this justice being satisfied (as I have before made

out) and this barr and obstacle removed, Divine Grace, and benignity is left at liberty freely to act how it pleaseth, and in what way, and upon what terms and conditions it thinketh meet.

Object. Here the *Antinomians* object: What do you talk of terms, and conditions? Is it not injustice to refuse immediately to justify the party; immediately to pardon and acquit the offender, for whom the price was paid? And is it not injustice to set them terms and conditions of their benefit by the price paid for their Justification and Salvation, so as without the performance of them they shall have no benefit by the said price?

Answer. It is not injustice. That which misleadeth Men, and maketh them think otherwise is, their looking on God as if he was properly a Creditor; whereas he is Governour; and sins are not properly debts owing to God, but so called Metaphorically because in some things alike, they subject us to danger and trouble as debts do; and they look upon Sinners as Debtors, and Christ as a Surety properly. Get these things well into your minds, and you may see through these mists.

First.

First. Labour to understand this, that the case here is not properly the case of Debtors, but of offending Subjects ; and God is not to be looked upon properly as a Creditor, but as a Rector, Governour, Legislator ; and the person Christ sustained, and the part he acted in his Sufferings, was not in a strict sense (though figuratively once so called) that of a Surety paying the debt it self, and discharging the Bond by paying the very thing it self in the Obligation ; but of a Mediator, expiating guilt, and making reparation to Justice some other way, than by the execution of the Law ; yea, endeavoring that the Law, the Legal threat, might not be executed, by making amends for the non-execution of it.

Secondly, Get this into your minds ; that the Sufferings of Christ were not properly an execution of the Law, (though they may figuratively be so called) but a Satisfaction to Justice, that the Law-threat might not be executed. The Sufferings of Christ were not the very individual things threatned : for it threatned the offenders should die, and be damned. *Cursed is every one that continueth not, &c. In the day thou eatest, thou shalt die.* So that it was not Christ was threatned, but we ; for he was not the offender.

tender. His Sufferings therefore were not
 the *idem*, but the *tantundem*; not proper
 payment, but a valuable consideration, or
 you may call it a refusable payment, though
 it be not properly payment at all; not so-
 lution, or payment in the strictest sense;
 but a Satisfaction in the strictest sense:
 The essence of which lies in this, that it is
 justly and fairly refusable. In payment of
 Debts, the most Laws admit payment by a
 Substitute, and take it as all one in account
 of Law, whosoever pays it, so it be but paid;
 yea, in many cases though it be by another
 without the Debtors knowledg; it was
 paid by the same person in Law, though not
 by the same natural person: and if any
 Laws do lay any stress on the person of the
 Debtor, so that it shall be judged as no pay-
 ment except paid in person, such are hard
 Laws, and against natural equity; so that
 though payment should justly according to
 such Municipal Laws be refusable from ano-
 ther, yet it is not fairly refusable: But it is
 quite otherwise in all Law and natural E-
 quity in the case of obedience and punish-
 ment: for here the Laws do justly and e-
 quitably determine the very person that
 shall obey or suffer; and allow not any dele-
 gation, as doing or suffering by another;

So that if another suffer, it is not the same in Law ; if the penalty be suffered by another natural person, it is suffered by another person in Law : And here, *Dum alius solvit, aliud solvitur* ; therefore such suffering of another contrary to Law may be a satisfaction that the Rector may with honour not execute the Law, but cannot possibly be an execution of the Law, the *idem*, the same threatned.

I will make all plain to you thus,

Suppose the Law-threat had run thus, If any Man sin, he shall die, be damned, or another for him ; [he, or another] thus disjunctively ; either of these would have been the very thing threatned, the same in Law, as the Principal and Surety are ; and then all these after mentioned inconveniences would have followed.

First. In this case, had God provided one to die for us, here would have been nothing of Pardon. Here indeed would have been grace and favour in thus procuring one, but nothing of pardon, remission of sin : for it would not been have a refusable payment ; either of their Deaths would have been the same in Law, & so no act of Pardon, or Grace to acquit upon it : Whereas God for Christ's sake forgiveth, *Eph. 4 32. We have by his blood the remission of sins.* This would have been

been like proper solution, and then the strictest Justice cannot deny an acquittance and justification to the party, for whom it is paid; and there need not be, there cannot be, in this case, any such thing as pardon and full satisfaction may stand together, but not pardon and solution, or payment. *e.g.* If a Law be made, that threatens that for such an offence, the Delinquent shall sit in the Stocks, or another for him; thus disjunctively. Here would be grace and favour in the Prince, to procure one to sit for the offender, but nothing of pardon, or remission: for the utmost rigor of Justice could not refuse to acquit upon it; here is no remitting any thing the Law requires, no pardon at all: for the Law never required the offender himself should suffer, but he, or another indifferently.

Secondly, It would also in this case be injustice to inflict the least part of the penalty threatned upon the offender, when the other hath suffered; because it would be to inflict what was never threatned by the Law, and so what is not due: for the utmost justice requires no more than the suffering of one of them.

Thirdly, It would also in this case be non-sense, or injustice, to prescribe the Delinquent

linquent terms, or conditions, on which he should have Justification by the benefit of the others death, or of the others sitting in the Stocks; or else to have no benefit by them: for the Offender would have right without performing such conditions. And therefore as a plain denying the Offender the thing he hath a right to, would be injustice; so, to reduce back his absolute right to a conditional would be injustice in part: To threaten damnation if Men believe not, repent not, would be something of injustice, being a partial denial.

Fourthly. Also in this case the Offender would be justified immediately by the others death, by the Law that threatned, by the very Law of works; there would need no Covenant of Grace, or Gospel-promise; it would be injustice to prescribe terms of benefit by it, as Faith, Repentance, as in the other case, the Delinquent would have right to impunity for his offence, by the others sitting in the Stocks, by the very Law that threatned it. There needs no Law of Grace for acquittal; for it is the *idem* in Law, the very thing threatned, and so not refusable by the strictest Justice; to promise here, would be to promise that which we have right to without promise; and

and such promises would not be of Grace, but meer Nullities.

But this Death of Christ was a satisfaction, much like a refusable payment: for the threat was, *The soul that sinned should die, be damned; not [he, or another.]* The Death of Christ was a Satisfaction, a refusable payment; for God might have refused, if Christ had interceded, as *Moses, Blot me I pray thee, out of the book of Life, for the people, and save their Souls, their Lives.* God might have answered; Those that sin against me I have only threatned, and those only I will punish; but of thee will I require nothing, and from thee will I accept nothing. For the threat was not, If a man sinned he should die, or some other for him (for then, either of them would have been the *idem*, the same in Law) and so not refusable; but it was that the Offender himself should die: So that whatsoever else, than the offenders suffering could be offered, was refusable, and so could be but a Satisfaction. And then these things well suit and agree:

1. Here is pardon, and remission in accepting and acquitting: for he might have refused to accept of Christ's Death, and to acquit us upon it. It is plainly, a not standing to his threat, a dispensing with his Law, not-

notwithstanding Christ's Death ; for him not to execute the Law upon us, though an honourable dispensing with it.

2. Being a Satisfaction, a refusable payment, God may take off what part of the penalty He and his Son agreed, off from the Offender, and leave on him what part they please, and as long as they please and judge meet : And indeed though they did agree, and God hath promised for Christ's Death-sake, that they that perform the Gospel-condition, shall not perish, but shall have eternal life ; they shall not undergo eternal sorrows, Hell sorrows : yet they never agreed, and God never promised that Believers should not be afflicted for their sins in this life, or that they should not die temporally, or that the ground as to them should be freed from that first curse ; or that believing Women should not undergo pain in Child-bearing, for these things God doth inflict ; therefore the Son in paying the ransom, and the Father in accepting, never agreed they should be freed from them in this life, though yet they did, so to moderate and help in them, and sanctifie by them, that a Christian Life in this World is worth living. *Phil* 1. 22. To live in the Flesh is worth while, *κατὰ τὸ ἔργον, opera pretium.* And it is

is contrary to all Scripture, to say, Believers afflictions are not for sin; and if they were not for sin, they would not be chastisements, or corrections; for it is of the essence of chastisement that it be a punishment; for punishment is the *genus*, and the whole nature of it is in every species, in every chastisement. Punishment is truly defined, the infliction of a natural evil, for a moral evil; and this is in every chastisement. If a Father should whip his Child not for any fault, but only to do him good; we might possibly call it blood-letting, but not chastisement; because it is not penal: If he tie up his Child, not for any fault, but least he run into dangers in his absence; you cannot call this correction, or chastisement, though grievous to the Child; because it is not for a fault. And if God do punish his people with temporal chastisements, then they are so far, and as to those temporal chastisements, unpardoned; so far as they are punished, so far they are unpardoned. If a Traytor be pardoned, but must lose some part of his Goods, he is then pardoned as to his Life and Lands, but not as to that part of his Goods. It is not less absurd to speak of chastening for a fault never committed, than for a fault perfectly, and every way

par-

pardoned, You may see how this answers these difficulties. If it be a Satisfaction, he may pardon the Offenders, as to their ruin and destruction by their Sins; and yet leave some part of the penalty on them, that may make their hearts ake, and eyes weep; though they be as brands plucked out of the fire; yet he may chuse, not to make them immediately in this life, be like those whose garments smelled not of it, without any shew of injustice.

3. If the Sufferings of Christ were a Satisfaction, a refusable payment, then as God is bound no further to acquit the parties for whom it is paid, than he accepting it, and Christ paying it agreed; So (which is the main thing I have spoken all this, to answer) he is bound only in such a way, and on such terms and conditions, to acquit the Offender, as the party paying the price, and the party accepting of it agreed on.

Now God did not set forth Christ a Propitiation, and Christ did not give himself a Propitiation, that Sinners should immediately be acquitted without any more ado, only be Sinners; for the Father and Son had a care, not only of the Offender's good, but also of their own honour: For, if we

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shall

shall suppose, that through this Satisfaction, it might now well have consisted with God's justice; yet it is certain, it was not consistent with his wisdom, and prudence in Government, To pardon, and deliver those that should slight deliverance; so to redeem Creatures as to have them lawless; to lose his Rule and Government over them; that they may say, We are delivered to commit all these abominations; to be like School-boys, that have their Orders, that may do well if they will; but if they will not, the Master cannot justly, according to those Temporary Laws punish them. Christ was not properly a surety (though Metaphorically once so called) who hath only a care of one party to get deliverance for the Debtor, and careth not for the Creditor; but he was a Mediator, a middle-person, and had care of both; would have their Redemption, and deliverance only in such a way, as should no way dishonour God. He had a care of the Worship, Service, and honour of God, as well as of Man's impunity, and deliverance; and he would also have a care that he should not be reproached, as an unholy Saviour; to have redeemed ones life, as if the Blood of the Covenant was an unholy thing, and would allow them

them impunity in all sin. He would not for his part have his unspotted Righteousness to serve as a covering, to wrap and cover, willfully continuing running-sores. Nay Christ was so far from merely designing, and bargaining for the Salvation of them, that should continue wilful contemners of God, and his Laws; from intending his death for a Sanctuary, where wilful continuing enemies might find refuge & safety; that his design was, to bring Religion into the World, and to fetch it back, from that swoon, wherein it must needs have layn, had not Christ died; had there been no hope for repenting returning Sinners. He was so far from merely purchasing the pardon of any, live they as they list; that one of the great ends of his death was, that purchasing such hope for them that returned, they might purifie themselves; purchasing such Promises, they might cleanse themselves from all pollutions of flesh and spirit. *Tit. 2. 14. Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.* *1 Pet. 2. 24. He bare our sins (that is, the punishment of our sins in his own body on a tree, that we being dead unto sin, might live unto Righteousness.* That whereas God would

have had no Service, no Obedience, there being no Forgiveness with him that he might be feared, but Earth would have been like Hell; now God might have such poor shattered service as our degenerate estate is capable of.

Therefore be sure he would not use such an unlikely means as this; to bargain for, and purchase of his Father pardon of Sinners, so absolutely, that should they wilfully slight their Redeemer, they should yet have the benefit of his Death, and he should be unjust in denying them pardon, and therefore wish them only to repent, believe, reform out of good nature, and ingenuity, and by way of thankfulness; but if they should refuse, he should be unjust, according to such an Oeconomy, if he deny to them the pardon and justification procured by Christ. Nay let any man that is not forsaken of Reason, as well as Religion; that is not giddy and drunk with error; and is not ignorant of the wickedness of Mans nature, judg, whether this would be as likely a means for Christ to bring Religion into the World, to obtain that they should have the fruit, and benefit of his Death to Justification, and Salvation, whether they repent, return or no; you shall have these things
live

live as you list; only I beseech you by way of gratitude, repent, reform: Or, for God to give his Son, and Christ give himself, that whosoever should believe, repent, return, should have the benefit of it; and otherwise to fall short. Whether of these are a likelier way to lay such a foundation in the world, judg ye? Would he in pardoning Sins against the first Covenant shew so dreadfully (by the death of his Son), how hardly, and difficultly he dispensed with his Law, that Men might after go on in Sin without danger? Surely one of the ends of Christ's dying was to shew, that if he would not pardon Sinners against the first Covenant, without such a stupendious Satisfaction, how hopeless will their condition be, that perform not the terms of this second Covenant, founded in the Blood of Christ!

Christ never agreed for the Salvation of final impenitent Unbelievers, never satisfied for that, though he did for impenitency, and unbelief, and rejection of Christ for a time, provided they came in at last. He obtained of God not to take every denial, every rejection for an utter loss of all (for then we had all perished): but obtained that God would wait, and be long suffering

to Sinners, and accept them to Righteousness and Life, provided they come in before death. They that have a mind to it, notwithstanding Christ's bearing their Sins may bear them themselves, and many will do so; even they that knowing the terms of Justification, and Salvation by Christ, do chose rather his eternal wrath, and displeasure, than to accept him on the condition of his love and favour:

They agreed that they, and they only shall have benefit by this Propitiatory death of Christ, that shall in this life, perform the conditions whereon it is offered; and if they finally refuse it on these terms, they shall have no benefit by it, but the wrath of God shall abide on them; yea, and they shall perish with heavier perdition, with sorer punishment, because of their *treading under foot the blood of the Covenant*; slighting of it as not worthy their acceptance upon the terms of it, which is this new Covenant, this second Covenant made in the Blood of Christ.

So that I may say, though immediately, and antecedently, to the consideration of fixing the terms, and making this second Covenant, Christ died (as I told you before) that God might be just, though he
should

should pardon Sinners ; yet he died eventually, and the new Covenant being considered, that God might be just, and the justifier of him that is of the faith of J^hus. *He so loved the world that he gave his only begotten Son, that whosoever believed, &c.* And for this cause he is the Mediator of the new Covenant, that by means of Death for the Redemption of Transgressions, they which are called (that is effectually called, converted) might receive the promise of the Eternal Inheritance. *Heb. 9. 15.*

Now it is necessary for your instruction herein, that I make out to you theie three Things. 1. What Justification is. 2. What the Covenant. 3. What the Condition.

First, What Justification, and to justifie, is.

If you know what Condemnation is, you may by it know what Justification is; for Contraries are mutually known by one another. Now, Condemnation is contrary to Justification. *Who shall lay any thing to the charge of Gods Elect, it is God that justifieth, who is he that condemneth. Rom. 8. 33.* If there be a Controversie between men, and they come unto judgment, that the Judges may judge them, then they shall justifie the righteous, and condemn the wicked, *Deut. 25. 1.*

Now there is a twofold Condemnation, viz. by the Law, and according to the Law; that is, by the Law, and by the sentence of the Judg.

A man that transgresseth a Law, is immediately condemned by the Law: *Adam* in the very moment he transgressed the Law was condemned in Law; that is, made guilty, the death threatned was made due to him. And again, when an Offender is proceeded against according to the Law, and by the sentence of the Judg, sentenced according to the Law, then he is Sententially condemned: First, the Law condemns him, and then the Judg according to the Law.

So there is a Justification in Law, and a Justification by the sentence of the Judg. And these two senses of the word can only challenge any kind of propriety; one is called Sententiall Justification, by the sentence of the Judg, pronouncing him righteous, and one that ought to be acquitted according to the Law: The other is called

Rom. 5. 19.
*διὰ τοῦ κα-
 τὰ νόμον*
ἵνα.

* Constitutive Justification, or Justification in Law, which is, of one that hath right to be acquitted, when accused. When the Scripture speaketh of Justification

fication, by Christ, by faith, or, to life;
 it constantly useth it in one of these senses,
 he that is a Believer, that hath performed
 the Gospel-condition, is justified immedi-
 ately, *ipso jure*, in Law-title, by the Law
 of Grace; he is constitutively justified, by
 that Covenant or Gospel-grant. *He that*
believeth, shall be saved, hath right to not pe-
 rishing, and a right to eternal life, by this
 promise; though he is not sententially
 justified till the day of Judgment; *The*
Lord grant he may find mercy at that day, saith
 the Apostle. By the Law of Grace or Pro-
 mise, immediately the Sinner upon his be-
 lieving hath right to Impunity, as to Hell;
 and right to the Inheritance by Promise;
 and at the last day shall be adjudged to it, to
 the immediate possession of all those Immu-
 nities, which were given by the Law of
 Grace or Promise. *Not the bearers, but the*
doers of the Law shall be justified, in the day when
God shall judg the Secrets of all Men, according
to my Gospel. Gal. 5. 5. *We through the spi-*
rit do wait for the hope of righteousness by faith;
 that is, for Justification by faith at the last
 day. But this sentential Justification is to
 come. Therefore whensoever the Scripture
 speaketh of Justification in this life, (as for
 the most part it doth), *being justified by*
faith

*faith we have peace with God ; But you are
 sanctified, you are justified ; it is to be under-
 stood of Justification in Law-title ; and in
 this sense it is to be understood here. We
 may say of a man, whose case is good ac-
 cording to the Law , that ought to be ac-
 quitted when it cometh to trial, The law
 justifieth him, the Law acquits him, he is
 justified already in Law ; and so are Be-
 lievers in this life ; There is no condemnation
 to those that are in Christ Jesus, who walk not
 after the flesh but after the spirit. The Justifi-
 cation here spoken of is expressed by ano-
 ther word in the Text ; viz. Remission of
 sins, and the Scripture constantly useth
 Justification in the Gospel-way, and Pardon
 or remission of sins, as equipollent terms,
 and the Apostle proveth there is no justifi-
 cation now by works, but by pardon of sins, citing
 it out of the Psalms, Rom. 4. 7, 8. Blessed are
 they whose iniquities are pardoned, and whose
 sins are covered. Blessed is the man to whom the
 Lord doth not impute iniquity. Observe the
 place, and you will see he useth imputing
 righteousness without works, and not im-
 puting iniquity, as the very same. Again,
 in the Text , Justified freely by his grace,
 through the redemption that is in Christ, is thus
 expressed in other Scriptures, Redemption
 through*

through his blood, the forgiveness of sins, according to the riches of his grace. Eph. 1. 7. And, Redemption through his blood, even the remission of sins, Col. 1. 14. Act. 13. 38, 39. Be it known unto you therefore, brethren, that through this man is preached unto you the remission of sins; and by him, all that believe are justified, from those things from which they could not be justified by the Law of Moses. Mat. 26. 28. The blood of the new Covenant, shed for the remission of sins. And this Justification of Sinners, or forgiveness of sins, is reckoned as one article of the Creed, as essentially necessary to Salvation, to be believed.

And indeed the Justification (in law) of fain man, is all one with the pardon of Sin. And as for the respective difference, of pardon being a discharge from the Obligation of the Law to punishment; and Justification, from the Condemnation and Accusation of the Law: it is so little, that it is not worth while to clear it to you; for the Obligation of the Law to punishment, and the condemnation and accusation of the Law, are one and the same act.

Justification of one guilty, is all one with pardon of sin. Yet there is this difference between Justification taken at large and pardon; viz. None can be pardoned but an

an Offender; but a Man that was never an Offender is capable of being justified, (as *Adam* would have been had he stood) against any charge pleaded or pleadable against him. But if once a Man be guilty of the breach of a Law, his Pardon and Justification are all one; for there can be no Justification of Offenders, but by a legal discharge of the Sinner from the Obligation to Punishment; which is Pardon. So that Justification actively taken, is an act of God, whereby he pardoneth our Sins, or discharge us from Condemnation, or giveth right to Salvation, notwithstanding our Sins. All these are the same and only differ in words. If you should define Justification, An act of God whereby he pardoneth our Sins, and constituteth us righteous; all the fault here is only this, you do tautologize; for there needeth no more to righteousness, than pardon of sin; for that which putteth an Offender into such a state, as if he had performed the Law in all things, that doth perfectly justify, or constitute him righteous: but pardon of all sins, both of omission and commission, doth put a Man into that state, as if he had performed the Law in all things; for, it putteth him into that estate as if he had transgressed the Law

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in nothing, therefore as if he had performed the Law in all things. It is impossible to find a middle. I say, there needeth no more to righteousness than pardon of sin. If all his Sins be pardoned, he is *ipso facto non reus*, not guilty; and if not guilty, he is *justus*, just. It is impossible to find any *medium in re delicti*, in *capaci*, in a capable Subject. In a subject incapable, where there is not *debitum inessendi*; there may be not guilty, not unjust, and yet not just, as in a Brute or Stone. If a man by his sin be guilty, be obliged to lose Heaven and go to Hell; if his sin be once pardoned, this Obligation once dissolved, he is in *statu quo prius*, hath right to Heaven, and to be free from Hell. If right to any good thing, that a man should have, if innocent, should yet be wanting to a man pardoned, (as you may see I did yield such a thing before as to this life) the want of that good thing is part of punishment, and therefore he is not wholly pardoned, no more than wholly justified as yet, except the right to that good thing be restored. If the *pœna damni*, the loss of the enjoyment of God be punishment, then pardon of sin restoreth right to the enjoyment of God; else not fully pardoned, no more than justified: if a

Traytor

Traytor be pardoned, but must lose his Goods, he is then pardoned and justified as to his Life and Lands, but not as to his Goods. So that they are the same thing as his pardon and justification; and there is no more in the Justification of an Offender than pardon of sin. Those Learned Men that oppose this, constantly grant that pardon of sin put an Offender into such an estate as if he had performed the Law in every thing, then it would apparently be the whole of Justification: And also that pardon of sin putteth him into such estate as if he had offended the Law in nothing, and also that the Satisfaction of Christ is enough for pardon of sin: But they maintain, that it is possible for a man not to have offended the Law in any thing, and yet not to have fulfilled the Law in every thing, which I should by no means tell them that know it not, was it not in duty to instruct you, that it is opposed without shew of reason.

And by the way you may see, how contrary to reason (as well as Scripture) the way of theirs is, who hold that Christ's fulfilling of, and Christ's obedience to the Law is accounted, imputed, as if Believers had fulfilled and obeyed the Law in his doing

doing : you may hold the active and passive Righteousness of Christ a Satisfaction to Justice for our breach of the Law ; both of them a valuable consideration, on which God will acquit the Offenders, so they do but perform the Gospel-conditions ; and I can easily answer all the Arguments I have read, to exclude his active obedience, from being part of the Satisfaction to Justice for the breach of the Law : But, to hold over and beside such a Satisfaction for our disobedience, that there is made over to us a right to his obedience, so as God to account us as if we had obeyed the Law in him ; beside the danger of making God account Men as perfect as Christ, and accounting that which is not true,

First. It is altogether needless ; for the Law requireth not of us, both suffering and obedience in respect of the same time and actions, but only one of them, either our obedience, or our undergoing the penalty. And it is vainly alledged, that it requireth suffering for the time past, and obedience for the future. It is in effect to deny Christ hath satisfied for future Sins ; e're long those future Sins will be past, and if we do not obey for the future we sin, and if we sin the Law requireth only our suffering
for

for expiation; and that Christ's Satisfaction, Expiation, Propitiation, hath satisfied for.

Secondly. It maketh the Death and Sufferings of Christ needless; for, if we obeyed the Law in him, he being in our stead, so as God accounted us to have obeyed in him, then there was no need of his Death; for though we obeyed not in our selves, yet we obeyed in Christ. If a Soldier be by the Martial Law to watch his hour or die, or another be accepted to watch for him, so as it may be said another hath watched for him, though he did not watch, what must this other Soldier die for him as well as watch for him? No Law requires both, it was not, Do this and die. If his obedience was so formally for us as to be accepted by God for us, as if we had fulfilled the Law in every thing, What need was there of Satisfaction to make as if we had broken the Law in nothing? and *vice versa*.

Thirdly. If Christ fulfilled the Law for us in this sense, so as it is to be imputed to us, as if we had fulfilled the Law our selves; then we should be freed altogether from any Obligation from the Law to Obedience, just as we are freed from the Condemnation of the Law, because Christ underwent it as

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a Satisfaction for us, we should not then sin in not obeying the Law, and we could not be pardoned by Christ for our sins in not obeying the Law; for they are no sins according to this Hypothesis. If there be a Law, that if a Servant, hired for a year, shall refuse to serve his years service (if his Master require) he shall lie in the Prison a year. Suppose one hired did not serve a year, but another served a year good & faithful service for him, must this hired man also serve a year for himself, or he is to blame? and must this man accepted to serve a year for him also lie in Prison for him? What if I did not serve a year, yet another served for me, and better service than I can perform? What need is there, may he say, that I should serve it my self? Do I think I can mend his work, do it better my self than I have done it in him? I am almost ashamed to lay open the weakness of them that hold these things, after such multitudes of Learned Protestants have shown their absurdity.

How much clearer is the Scripture-way, of God for Christ's sake justifying and pardoning us, for Christ's Satisfaction, Propitiation? than to talk of our fulfilling the Law, yea, or (which is not so ill) our satisfying

tisfying in him, suffering in him, or redeeming our selves in him, or God accounting us to have satisfied in him. These are Phrases, the Scripture is a stranger unto: though if they will say, as some, They mean no more by such speeches, but that God for Christ's Satisfaction gives us all these Gospel-mercies: I shall only say, they might speak plainer. And our satisfying in him is true in a figurative sense, though not in a proper sense, and so God's accounting us to have satisfied in him; yet in no possible sense is our fulfilling the preceptive part of the Law in him true; for, this would make Christ's satisfaction needless.

Now since I have defined Justification by pardon of sin; it is necessary that I tell you what pardon is. Pardon is a dissolution of our discharge from the Obligation to punishment. It is none of these four things that only pretend to come in competition.

1. Pardon of Sin is not, a making Sin cease to be; for, that is to be ascribed to Sanctification, which is a real change in opposition to relative.

2. It is not making that it should be said that the sin was never committed; this is impossible.

3. It

3. It is not making Sin that it do not in its own nature deserve damnation.

4. It is not the executive taking off the penalty ; for this is a consequent of pardon, by virtue of justice, and faithfulness. Yet sometimes it is used in this improper sense in Scripture.

But it is dissolution of the Obligation to punishment; the dueness of the penalty is taken away immediately by pardon, and so remotely and ultimately the penalty ; God being just and faithful will not inflict what is not due, what he hath made not due by his Law of Grace.

So that Justification actively taken for God's Act, is an Act of God, whereby he pardoneth our sins, or dissolveth the Obligation to punishment. And then Justification, when taken passively for the effect of Justification, is a dissolution of, or discharge from, the Obligation to Hell and punishment ; or right to Salvation; or, a right to be free from Condemnation, which is nothing else, but a right to Salvation.

It doth not in this Discourse concern me to speak of the further degrees of Happiness superadded : for, Justification of it self, comprehendeth no more than right to

what would have been due to us, if we had been righteous without pardon, had never transgressed the Law: for, Justification is from some thing, as well as to some thing. Yet this, on the by, Greater things than we fell from, do come to man by the same Law of Grace, and by the same blood of Christ, and upon the performance of the same condition, that Justification or pardon of sin doth. As for the meritorious cause of this Justification, I have spoken very largely of it already: for whose sake, merit, *Cujus in-
tuitu*. I told you that he justifies us through the Redemption that is in Christ; and I dare not ever and anon return to speak of it here, lest I should confound your understandings. I shall after this speak of God's working Faith in us, that we might be justified, and Christ's meriting of it. Therefore do not in your too forward thoughts over-run me, as if I denied any thing I come not yet to speak of.

Now I will tell you what this Act of God is; how God dischargeth the Sinner, and dissolveth this Obligation to Punishment, and so giveth right to Salvation which was lost by our Sins.

It is by some new Law or Constitution, by some Covenant or Promise, founded in
Christ

Christ's Satisfaction; It is some judicial-juridical Act, and therefore by some Law-Act. I thus prove.

1. It is impossible that a Man that is a Sinner should have right to be freed from Condemnation; but it must be by some Law of Grace, some legal discharge. Such a *jus* or right cannot possibly pass but by some Law-Act. If a Rector should refuse to inflict the penalty on a man guilty or condemned, this is not Pardon or Justification. You may call it Suspension, Impunity; but the Offender hath no right to the Impunity, the Obligation to Punishment is not dissolved by it. Yea, suppose God should have resolved within himself never to inflict the penalty; yet he might inflict it when he would, without injustice (though I confess, not without mutability), the Offender hath no right to Impunity by such an intention, no *jus*, the Obligation is not dissolved, till some *lex-remedians*, some remedying Law, some Rectoral Law of Oblivion, some Act of Pardon and Oblivion: else it is only forbearance; but no acquittance, no discharge, no pardon, no Justification.

2. God will be true to his own Laws, and will not leave a man unpunished to

whom punishment is due by his own Constitutions, all things considered; but his judgment and execution will be according to Truth and Law. *He that condemneth the Righteous, and justifieth the Wicked, they both are an abomination to the Lord, Prov. 17. 15.* He will sentence Men according to his own Laws, and he will not justify or condemn *pro libitu*, but according to his own declared Laws. He will not Sententially hereafter, justify, nor will he account justified here any Sinner; but whom the new Law of Grace, the Gospel founded in the blood of Christ justifieth: which only justifieth Believers.

3. Condemnation is by some Law: therefore Justification must be by some law; for contraries are of the same general nature. As Condemnation is by a Law-Threat; so Justification of a Sinner must be by a Law-promise. It is a Law-rule that Obligations are dissolved by the same way whereby they are made. The Apostle speaking of boasting being excluded in Justification, asketh, *By what Law?* answers, *By the Law of Faith;* implying plainly Men, are justified by the Law of Faith.

4. We may clearly see it, by the tenour of the Covenants, Rom. 10. 5, 6, 9. *Moses*
de.

describeth the Righteousness of the Law, the tenour of the Covenant of Works, which would have justified Men, had they performed the condition of it, *The man which doth these things shall live in them.* But the Righteousness of Faith, the tenour of the Covenant of Grace, the word which we preach, is this, *If thou confests with thy mouth, and believe with thy heart, that God hath raised him from the dead, thou shalt be saved.* Had Man performed the Legal Condition, perfect and perpetual obedience; the Law of Works would have justified him: Therefore, now if a Man perform the Gospel-condition, the Gospel; this Law of Faith, will justify him. See also *Gal 3. 16, 17, 21, 22.* of the two Covenants. To *Abraham* and his seed were the Promises made, that is, to *Abraham* and all true Believers, that are of the Faith of *Abraham*, as he fully explains himself in other places of the Chapter, especially the last verse. And is the Law against the Promises of God, against this Covenant confirmed of God in Christ, that he that believeth shall live? *Had there been a Law which could have given life, verily righteousness should have been by that Law; but the Scripture hath concluded all under sin, that the promise by faith of Jesus*

Christ might be given to them that believe. We may argue plainly thus, This Law, this Covenant-Promise, *Believe and Live*, can give life, that is right to life; for some do perform the condition of this: Therefore, verily Righteousness is and must be by this Law. Can any man possibly give a reason why that Law would have justified, would have given right to life, and so Righteousness have been by it, to a man that had performed perfect obedience; and not this *Believe and Live*, perform the Gospel-conditions and live; and not this justify, give right to life, and so Righteousness be by it?

5. To deny this, is to say, the Gospel-Promises are meer Cyphers and Nullities; they have no effect, if they do not give right to Impunity and eternal life, which is Justification, to those that perform the conditions. Nay, it is to deny that they are Promises; for if Promises, they must have the common nature of Promises, which is to give right. To deny the efficacy of them is to deny they are gracious Promises; it is to say they are useless as to giving the right; we should have had right without them. It is no Act of Oblivion, much less a very gracious Act of Oblivion, that doth not pardon and justify properly them
that

that perform the Conditions of it; no Act of Oblivion to him that would be justified by doing that which is the condition of it without it. And this by the way. They that say, faith attaineth right as an instrument, and not as a condition make all the Promises Nullities; they in effect say, we should have had right had we performed that thing which is the condition without such a promise.

Thus you see Justification must be by some Law of Grace; and indeed Protestants seem agreed, it is a Juridical Act. Now what Law of Grace is it? what names is it to be called by? you may call it the Promise, the Covenant, the Law of Grace, the Law of Faith, the Gospel; by these names it is called in Scripture. The tenour of it is this, He that turneth shall live; He that believeth shall be saved; He that accepteth Christ in the Gospel-way, on the Gospel-terms, shall have the benefit of this Propitiation to his Justification and Salvation, though never so great a Sinner. This is the Gospel, the Law of Faith, the Law or Covenant of Grace founded in the blood of Christ. These Promises are *Yea* and *Amen* in Christ; are the Covenant confirmed of God in Christ, as the Apostle calls them.

And

And by this all were justified and saved, that ever were saved by the Blood of Christ. You shall all be judged, that is justified or condemned, Sententially, according to this Gospel. And as you shall be Sententially judged according to this Law of Liberty at the last day: so you are here in this life constitutively justified or condemned here in Law. The word which Christ spake shall judg Men at the last day, *Job. 12. 48.* shall justifie or condemn. So it doth in Law-title justifie them that obey the Gospel here. *Rom. 2. 13, 16.* For, *not the hearers of the Law are just before God,* (he speaketh of the Law of Grace; it is like that, *Not every one that saith unto me Lord, Lord, but he that doth the will of my Father shall inherit the Kingdom of Heaven*) *but the doers of the Law shall be justified. ver. 16.* In the day when God shall judg the Secrets of all hearts, according to my Gospel.

I hope you now begin to see into the nature of Justification; and by seeing what it is, you see what it is not. Only these things following to my best remembrance are, and can with any shew be pretended to be called Justification: except what the *Papists* pretend, that it is nothing else but Sanctification, which I pretermitt as ridiculous. He would not be an abomination to God that could justifie the wicked; that is, sanctifie them,

them, according to their interpretation.

First. It is not, our knowing we are justified, which some call Justification in Conscience. For, 1. The Scripture never calleth Assurance, our knowing we are justified, Justification. 2. We may be justified in Scripture-sense by this Gospel, having the condition of Justification, and yet not know it; yea, think we are not justified and have no right to Salvation; else woe to troubled souls. And we may not be justified, and think we are. 3. In this sense we should be properly said to justify our selves, and not God; for it is we that know we are justified, by the act whereby we know it, and not God; though God enable us to know we are justified.

Secondly. Justification is not God's knowing we are justified, and have right to Impunity, right to Heaven; it is not God's knowing, accounting us, judging us justified; for we are first justified, pardoned in order of Nature, though not of Time, before he knows, accounts us so be. We first have this right to Impunity, Salvation; before he knows or accounts us to have it. The Object is in order of Nature before the Act; a thing is before it be known. If there be an Act of Oblivion made, upon condition
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of Rebels laying down their Weapons, Offenders are pardoned, justified in Law, title, upon laying down Weapons, in order of Nature before the King or any else know or account them pardoned. God doth not account Men's sins pardoned, till first they be so by his own Law of Grace. They that justify the Wicked, or condemn the Righteous are both an abomination to the Lord. As God did not account *Adam* guilty, condemned, till first he was so, by his own Law, through sin; so he doth not, will not account any justified, pardoned, till first they are so by his own Law of Grace made in the Blood of Christ, which is upon their performing of the condition of it.

Thirdly. Justification is not, God's knowing we shall be justified. God indeed doth know men shall be justified, when they believe; but this is not Justification. It doth not follow that a Man is justified, and his sin pardoned, who is going on in all villany, because he belongeth to the Election of Grace, because God knoweth he will believe, and so will be justified when brought home. For, 1. God knoweth, till he believe he is unjustified, his sin not pardoned, he is under the Curse of the Law, and under the Rectoral displeasure of God; for without

out Faith it is impossible to please God. God hateth all workers of iniquity with this Rectoral hatred. *He that believeth not is condemned already*; he is so far from being justified. You cannot say of such a man, he is justified, his sins pardoned, but he knoweth it not. No till a man believe, the wrath of God abideth on him. Hell is yet his due by God's own laws of Government, though Heaven will when he believes. 2. Else Justification and Pardon of sin would be from Eternity, which we are sure is contrary to all Scripture that maketh them consequent of Faith, Repentance, and Conversion; whatsoever some have said to the contrary, turn them from darkness to light, that they may receive forgiveness of sins, and the inheritance, &c. *We have believed that we may be justified by the faith of Christ, Gal. 2. 16. To whom righteousness shall be imputed if we believe, Rom. 4. 24. That they may return every man from his evil way, that I may forgive their iniquity and their sin, Jer. 36. 3. Lest they should see with their eyes, and be converted, and their sin be forgiven them, Mark 4. 12.*

Fourthly. Justification is not God's intending, decreeing, willing that Men should be justified when they believe. 1. Then it would be from Eternity, which is repugnant

nant to all Scripture; God speaketh of it as a thing future. God intended from Eternity, that our King should be King of *England*, but he was not King of *England* till his Father was dead, and then he had the legal Title. 3. God's intending from Eternity to condemn Men for their sins, is not condemnation; else Men would be condemned from Eternity: but then Men are condemned when they sin, and the Law condemnes them. So God's intending to justifie Sinners upon their believing, is not Justification: But when Men believe, then God justifieth them by his law of Faith. 3. To say this is meant by justification, is to make nonsense of all those places of Scripture that make it future. When he saith, God will justifie, we must then say the meaning is, He will will justifie. We must double the word *will*.

Fifthly. Some tell us that Justification is properly and formally Christ's suffering or obedience, or properly God's laying our sins on Christ. But then we must say, Christ never merited our Pardon or Justification; we are not forgiven for Christ's sake: For, Christ never merited these things which they call Justification, *viz.* his own sufferings, or our sins laying on him.

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Could you think of any other thing to call Justification, beside what I have here taught you, I could with much ease shew you the absurdity of it. These are the likeliest of any I can think of to pretend to be it that are not it, and are pretended by some to be it.

You now see, or may see, Justification is God's Juridical Act by his Gospel, by his Law of Grace. If an Act of Oblivion be made on these terms, That whosoever of such Rebels shall go and promise before some Justice of Peace, they will be loyal Subjects for the future; as soon as ever they have thus promised, this Law justifieth, pardoneth them. They did not pardon themselves (that is a foolish pretence of some weak men contrary to the knowledg of all Lawyers and Divines, yea, of any rational Men), but the Law-giver did pardon them, by this Rectoral act of Pardon upon their promise. If there be a Law in force that every Felon should die: But there is also another remedying Law, That if the Felon read he shall not die. When he readeth the Law pardoneth him, the Law-giver by this Law justifieth him from the charge and condemnation of the other Law.

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It is by this Gospel, this perfect Law of Liberty, that we are justified, this is that new Law that Ministers are sent to preach. *Go preach the Gospel to every Creature; He that believeth shall be saved, he that believeth not shall be damned.* This is our great business to tell Men the Condition on which they shall be pardoned, justified, and so saved. And should any Ministers be ignorant of their great Message; yea, so ignorant as to say, These are no conditions, no terms, nothing required of us in order to attaining the benefit of Christ's Death; how sad should this be to us? Men are justified or condemned here in this life by this Gospel, in a Law sense; and in this sense, Scripture for the most part useth the word Justifie; and shall hereafter be justified or condemn'd Sententially according to this Gospel. Thus I have told you what Justification is, which was the first Question propounded to be answered, and I have tacitely slidden into the second Question, What the Covenant is, and answered that. The third propounded was to tell you what the Condition is.

Thirdly. What is meant by this *ὁ ἐν Χριστῷ*, *Him that believeth in Jesus*; or, *Him that is of the faith of Jesus*. This is the Question now to be answered, What is the
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dition of the Covenant of Grace, of the Law of Grace, on the performance of which this Propitiation, this price of Redemption shall be ours, for our Justification and Salvation? Ours, I say, with this limitation, [For our Justification and Salvation]; or to speak more strictly, the condition of our Justification and Salvation by it: For, God never giveth us interest in his Son's Merits, and Satisfaction in its essential nature, but only in the fruits and effects of it. He giveth us his Merit only in such a sense as a Man may be said figuratively to give a captive a summe of money, which it may be the Captive never handled, never had it given to him at all properly; but only it was paid to the King of that Country, for his ransom.

I answer, What would you wish or desire, it should be? Think of that a little, for that is it, I dare say, if you think or desire rationally. Should God say, O ye guilty Rebels, I have found a Ransom, I have found out a way that I can now pardon you, with safety to my Honour and Justice. Now as ingenuous men speak, and tell me, what I shall do for you? should I pardon you, and give you Heaven and Happiness, though you should continue to live in all Villany,

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hating

hating me and my holy ways, slighting my Law and Government? We would answer, No. This would not become the holy and universal Magistrate and King of the World, this would be unworthy of God; For, then we might say, We are delivered to commit all these abominations; this we have begun to do, and nothing will be restrained from us which we can imagin to do, and there will be none to put us to shame. Speak then like honest Men that have some sparks of ingenuity. We should say, Make not the terms perfect obedience; for, we brake that old Covenant that had these terms, when we had our perfect strength; and now we are weakned wonderfully, shattered wonderfully by our Fall.

Ans. Make the condition, the terms this; That if we, humbly acknowledging our desert of damnation, repenting us of our iniquities, and seeking to thee for forgiveness, shall sincerely desire and endeavour to please thee, and keep thy Commandments, and shall bewail it with grief when we fall short, and fail in this our duty; that then we shall have the benefit of this Propitiation: So that only our wilful chosen casting off thee and thy Government shall undo us. And make it, that though we should have

have long refused thee, yet if at length we thus repent and return we shall find this mercy.

This is well said thus far : And though this be not now enough for us, yet this seemeth to comprehend all the condition required of Men to Justification and Salvation before the appearance of Christ in the flesh. There were Promises of Forgiveness, Justification and right to Heaven made known to the World by *Noah* the Preacher of Righteousness, and others, upon the condition of repentance and returning to God. *If thou dost well, shalt thou not be accepted?* was said to a great Sinner. This was Gospel, not Law; for, that requires that a Man never have been a Sinner. The Book of *Job* is generally with reason held to be written before the Law of *Moses*; and his Friends knew and taught this Doctrine, and name it as coming from the Antients by Tradition, *Job* 8. 5, 6, 7, 8. *If any man shall say, I have sinned and perverted that which is right, and it profits me not, he will deliver his soul from going down into the pit, Job* 33. 27, 28. So *Chap.* 22. 21, 22, 23. And these Promises were made by virtue of this Death of Christ. *Moses* entereth the people into this Covenant; *To be the Lords people*; and promieth

miseth on that, *God will be their God*; and he
 sprinkleth blood, and saith, *Behold the blood
 of the Covenant which the Lord hath made with
 you this day*, upon their engaging to be the
 Lord's people, and to obey his voice; to
 signifie, it was made in the blood of Christ.
 And he saith, *I have set before you Life and
 Death, in that I command you to walk in his
 ways*; and that which he commanded, was
 not the old conditions which were impossi-
 ble; viz. never to have been Sinners. It is
 not in the Heavens, or beyond the Sea, but
 is nigh thee in thy heart, and in thy mouth:
 it was to love God in sincerity and walk in
 his ways. And the Apostle cites this, and
 saith it is Go'spel, *Even the word of faith which
 they preached*, Rom. 10. 6. *Yea, and the sons
 of strangers that joyn themselves to the Lord, to
 love the name of the Lord, and take hold of this
 Covenant, to them he would give, &c.* And so
 the Prophets, *If the wicked turn from his
 wickedness he shall live, he shall not die.* This
 was the Gospel, this promise was made in
 the blood of Christ; for the Law admits of
 no pardon upon repentance. And any that
 were justified and saved upon the perfor-
 mance of these conditions, were saved only
 by the Death of Christ promised and under-
 taken; and this obedience and turning to
 God

God is a great part of the Gospel-condition. So that obedience is called Faith; and disobedience, Infidelity, *Joh. 3. 16.* *He that believeth on the Son, ὁ πισύων, hath everlasting life; But he that believeth not, ὁ ἀπισθών, he that believeth not, or obeyeth not the Son, or is not perswaded by him. So Heb. 3. 7. 12. To day if ye will hear (that is, obey) his voice, harden not your hearts as in the Provocation: take heed lest there be in any of you an evil heart of unbelief in departing from the living God. To whom swear he they should not enter into his rest. But to them that believed not, τοῖς ἀπειθήσασι, or to them that were disobedient. So we see they could not enter in because of unbelief. We see how disobedience and unbelief are promiscuouly used. Chap. 4. v. 1. Let us therefore fear, lest a promise being left us of entering into Rest, any of you should seem to come short of it. For, unto us was the Gospel preached, as well as unto them; but the word did not profit them, not being mixed with faith (or obedience, used promiscuouly) in them that heard it. You may observe hence, that they had the Gospel preached to them in the Wilderness; and you may here see, what the Gospel is, a promise of rest and happiness to Sinners, to fawn man; and we see, Heaven was promised under the type of Canaan;*

and we see, the Gospel is a conditional promise: for, if absolute, the missing of heaven and rest would have been ascribed to God's unfaithfulness, and not to Man's disobedience or unbelief; and you see, what the condition of the Gospel is, by seeing faith and obedience counted as one, *Heb. 4. 6. Seeing therefore it remaineth that some must enter in, and they to whom it was first preached entered not in because of unbelief, ὁ δὲ ἀπειθεῖν, because of disobedience; and so the Margent of your Bibles have it; also ver. 11. And the Apostle tells us what Faith was necessary in those days, Heb. 11. 5, 6. Enoch had this testimony that he pleased God, but without faith it is impossible to please God; for he that cometh to God must believe that God is, and that he is a rewarder of them that diligently seek him.* It is essential to Religion, to believe there is forgiveness with God, that he may be feared. The Gospel-Condition is rather the diligent seeking of him; (if you will place it in one of these acts only) than the believing, he is and is a rewarder of them that come to him; for, this may be without that seeking, but not that seeking without this. I think it was not an essential condition to Justification and Salvation in those days to have an explicate knowledg and belief of Christ's

Christ's Death and Satisfaction, though God did pardon them upon their returning unto him upon the account only of that to come Satisfaction. And that which is like a Mathematical demonstration; to me, that it was not an essential condition of pardon and Salvation, is this, *viz.* If it was an essentially necessary condition of Justification then, then no man could be in a state of Justification and Salvation without an explicate knowledg of Christ's Death and Satisfaction to come: But the Disciples of Christ (at least some of them) were truly regenerate Men, truly Children of God, and in a Justified Estate before Christ's Resurrection, and believed it not. That they were truly the people of God, and in a Justified estate before his Resurrection, is clear; for, saith Christ (before that), *You are clean through the word I have spoken to you.* And it is said of Nathaniel, *A true Israelite in whom is no guile:* And else we must say, God had no people in the world at that day; for, you will confess, they were the best. And again, it is apparent they did not believe any such thing as his death, and paying a price of blood: Nay, they were so far from believing he should so die, that they rather believed that he should not so die. When.

ever he spake any thing of his death, it is said, *They understood none of these things*, Mat. 16. 23. Mark, 9. 31, 32. Luk. 9. 44, 45. Luk. 18. 34. and, *Far be it from thee*; and when dead they thought it unlikely that he should be a Redeemer. We trusted this was he that should have redeemed *Israel*. They looked on him as the promised *Messiah*, but thought he was to be some great Temporal Deliverer, and his Redemption should be with power, and not with price. How then could they be saved if they had then died? I answer, That they, as others before them, believed God would pardon Sinners upon their Repentance, and returning from sin unto God; but for whose sake or merit they knew not.

I do not here deny but some before them might and did know something of Christ's Death and Propitiation; and I do not deny, it was their fault they knew no more, and understood no more the Types and Prophecies of him: But all that I contend for is this, that it was not a necessary condition of Salvation; else the Disciples had not been in a Justified Estate. And I may add this, *John Baptist* was under a clearer dispensation than they before him, and the least in the Kingdom of Heaven in a clearer than

John

John, and so the Disciples in a clearer than *John*. Hence it is very probable, If the Disciples knew not any thing of it, very few before them did, that lived under more obscure Dispensations, and had not the helps they had. Now such repentance, sincere obedience, and turning is still a part of the Gospel-condition; for, this is not taken away now under the Gospel; it is as much a condition of the Covenant as ever, That we take God for our God, and turn from sin. Will any say, That Ministers are not now to preach from those Texts, *If the wicked turn from his wickedness, he shall live. And, If you live after the flesh you shall die, but if you through the spirit do mortifie, &c.* These things are as much a Condition as ever. But there is something added under the Gospel, something required of us as necessary, that was not so to them. Now, *if you believe not I am He, you shall die in your sins.*

It might be replied (to continue the former Dialogue) you have well said in propounding this to be a condition; but there is something more yet, is

Nonnulla hic desiderari, Habes confitentem reum; sed quam mihi solutionem aliena-

rum questionum ἐξ ἀνάγκης imposerent. In quibus qui,

quidem aqua mihi non multum haret: At harum eno-
 datio plusculum infumeret chartæ; paucis enim ex-
 pedire non licet. Et forsan invidiam mihi conciliaret;
 quæ in hujus generis ad populum conatibus maximo-
 pere cavenda est. Dumq; necessitas rerum in confesse
 est unde oritur non adeo laborandum: nec est tanti, no-
 bis clarâ evangelii luce agentibus; nostra enim res non
 ageretur. Quare ferebat animus hæc ut vides aliquantu-
 lum ἀναλόγησθαι, & hianctia, relinquere; & proculdubio
 præstat operosis de rebus & explicatu difficilibus tacere
 quàm pauca dicere.

fit to be required of those that live, under
 the clear Dispensation of the Gospel. viz.
 That we, after Christ is thus come, should
 explicitly know, believe, trust in, and ho-
 nour our Redeemer. It is fit, there should be
 faith in our Lord Jesus Christ, as well as
 repentance toward God; That he should
 save only those that come to God by him,
 and ask in his name; That over and above
 being true *Israelites*, in whom is no guile,
 there should be a belief of Christ, and his
 Death, and Resurrection. And so indeed
 there are new articles essential to our
 Creed, *Except you believe I am he, you shall die*
in your sins.

To conclude. This is the Gospel-condi-
 tion: God saith to us as *Solomon* to *Adonijah*
 (when fled to the horns of the Altar), He
 deserves to die, but if he will shew himself a
 worthy man, not a hair of his head shall fall to
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the ground; but, if iniquity be found in him, (if he will be false and treacherous to me and my Government), *he shall die.* It is seemingly too high an Allusion, but the new Testament often useth the word *worthy*, for carrying in our weak measure suitably. I mean however no more but this, Be but Christians in good earnest, believe the truth of the Gospel stedfastly, in such a degree as to venture all upon it; and love God and Christ heartily, and serve them according to your weak shattered ability faithfully, so that it shall be the real grief of your Soul, when you fall short; and this shall serve your turn. So the terms are the whole of Christianity, the whole duty of Man, so far as integrity & sincerity. What doth Solomon mean when he saith, *Fear God and keep his Commandments, for this is the whole duty of man*, but the whole condition of Happiness? Doth he set us on any thing not required under the Gospel? These are the terms of the Covenant of Grace, established in the blood of Christ, which you shall be judged, justified, or condemned by; and they are just before God, are justified in Law, that do thus, and shall be Sententially pronounced just that do thus in sincerity, though not perfectly; and they that do not shall

shall be condemned, notwithstanding Christ's Death. Such only are of the Christian faith. I understand faith thus largely; and it is plain the Scripture doth, whenever any promise of Justification is made to it.

Do but well consider these few things following, to remove prejudice, and to let you see into the nature of things; and I hope you will easily be convinced, what are the terms.

1. There are the same terms and condition of Justification and of Salvation. Whatsoever is the condition of the one is also of the other: For, the Apostle argueth in the same manner against Salvation by works, as Justification by works. Yea, it is apparent in the nature of the thing; for Justification passively taken (as I told you before) is nothing else but right to Salvation, and we need no more for Heaven than right to it. Do but get and keep right to heaven (which is Justification) and we need no more on our part. As for possession that is God's work, by his Angels, carrying away Souls, raising Bodies. Many worthy men have said, That Repentance, sincere Obedience, are only for Possession, and not for right. But we are not

not to work for Possession at all ; we need not get upon a hill when about to die, to save the Angels a labour of carrying our Souls too far. Do but get and keep right, and to deny Possession to us (if we have right to it by promise) would be unfaithfulness in God, which we need not to fear. Therefore if you will grant, that all the things I have spoken of, are required necessarily to Salvation, then they are also to Justification. Only still, it is here as in all other things of like nature ; Consent, hearty consent, to the Gospel-terms, immediately intreateth us in Justification, and right to Heaven. But if we would have continuance of our Justification and right to Heaven, we must continue to consent to those terms, as to the sincerity of our hearts and endeavours ; else we should lose our Justification and right to Heaven ; and the reason why we cease not to be justified, is because God keeps us from departing from him, by keeping in us care and watchfulness. Thus we see whatsoever we may lawfully do for Salvation, the same we may lawfully do for Justification.

2. Whatsoever duty there is that if we do not, we should have no right to Salvation,
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on, or Justification, that is a condition of our Salvation and Justification. It is too common a saying, and a great upholder of the *Antinomian* way; Do but believe, say some, (and by believing they do not mean as I do, the whole of Christianity; but some one act, as, believing my sins are pardoned, or reliance, or accepting Christ for Saviour) and such acts as accepting Christ for Lord, and sincere obedience will follow; but they are not conditions of Justification and Salvation; but put that one act and they will naturally and inevitably follow. But ask them, Suppose they do not follow? they will answer, You must not suppose it, they will; For, they dare not ordinarily say, that if they do not follow it, you will yet have right to Heaven. I will shew you the vanity of such talk. This is virtually to say, God never made promise to these as Conditions, never suspended Salvation on them, but they will follow Faith naturally. This is to say, Godliness hath not the promise of this life, or however not of that to come; else it would be a condition of the promise. The instance that is usually brought of it is this. There cannot be a seeing eye without the body, yet it is the Eye that only sees. So faith only is the condition, only attains right,

right, but cannot be without works. Now I will bring this to make it like the case in hand. Suppose one promise you such a reward, if you bring him, and give him, the seeing eye of such a beast; we are sure (if the meaning be according to the words) you would have right to the reward, if you brought him a seeing eye without the body: though indeed you cannot, yet we are sure, if you did, you would have right, and he would be unjust in denying you the reward, though you brought not the body. And on the contrary, Suppose we be sure this is a truth, If you should bring him a seeing eye, it would not attain right without the body. Then we are equally sure, that we mistook his words, or meaning, he spake Synecdochically; for then it is equally a condition that the body be brought, as that the seeing eye be brought, and it is equally influential into right; for, come to those things that do naturally, and universally accompany or follow one another, and where but one of them is made the condition, and the other not; the absence of that which is not a condition would no way hinder right, and so not right to Justification and Salvation. If a Man become a Christian indeed, it naturally and inevitably follows, he shall be hated
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of wicked Men; but God never suspending Justification and Salvation upon it, never making this a Condition, we may truly say, If a Man be a sincere Christian, it would not hinder his Justification and Salvation, though the wicked did not hate him. So if it be true that a Man cannot be a true Christian, but he must eat, drink, and breathe; these are natural concomitants; yet these not being made Conditions, though he did never eat, drink, nor breathe, he shall be saved. If you can say of any grace, or any measure of grace, as assurance, or joy, that it is not necessary to Justification and Salvation; then only you may say, they are not Conditions of these. If any one beloved sin knowingly and wilfully continued in, would hinder a Man's Pardon, Justification, or right to Heaven; then a sincere desire and endeavour according to his ability to get rid of that beloved sin, is a condition of his Pardon and Justification.

3 All Conditions of Justification and Salvation are equally conditions, equally influential into right. If only an accident, or mode of a thing be made a condition with the thing; it is equally a condition with the thing it self. If one promise to bring me a
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upon disobedience); so Justification, Right to Heaven, is a resultancy from a Law-promise; (the condition being performed). I know you may object that place, *Turned from darkness to light, that they may receive remission of sins.* But one of an ordinary capacity may perceive it is a Figurative expression; (because in natural things, where there is giving, there is receiving); for, if once Men be turned from Sin to God, Pardon comes by virtue of God's Promise, and Right to the Inheritance cometh on them. And we may figuratively say, *Adam* received his Condemnation by eating; and so, we read in Scripture of receiving Condemnation: but there was, in propriety, no act of receiving it. If I make a promise upon such a condition, as soon as the condition is performed, Right to him results without any act of receiving it. Right comes upon the Felon that reads, Right to have his Life spared; Justification, Pardon to Life comes upon him by the Law, by reading, without any act of receiving it. Many tell us of applying Christ's Righteousness to Justification, and this is all. It is an obscure speech, and it is, you see by this, impossible there should be any such thing properly. I will tell you what I guess they mean

mean

mean by the word Apply, viz. Meditating upon any Truth you believe. And they mean the same by acting Faith. viz. Meditating upon truth we believe. This is a great duty to meditate on his Death, to act Faith upon his Satisfaction, and the fulness of it, to draw our hearts to consent, and cheer our hearts after consent; but if once they understand it is Meditation they mean, they will not surely pretend it is the only condition of Justification. You may say indeed, that Faith receiveth Christ, but then you must not mean by, Faith, Assurance, or Relyance; for why doth not Love or Fear, or Hope, as much receive as Relyance? But you must mean the moral receiving, performed by the natural act of consent, acceptance. As one receives morally such a Man to be his Master, that desires his service, by consenting; and if you will say, Faith is Consent; why is not Consent to be ruled by him, giving up our selves to be ruled by him, as much a receiving Christ, as Consent to be saved and pardoned by Him? And then if you will but grant this, this is to grant all I am pleading for. For, Consent to have him for Lord and Saviour, is to consent to be Christians indeed, to consent to perform the whole duty of Man, which

is as comprehensive a word as can be spoken, to be made the condition of Salvation, and Justification; and if consenting to the whole duty of Man to the best of our power and knowledg, be the condition of begun-Justification and Salvation; then you will readily see, that continuing this Consent, continuing to be Christians indeed, and to perform the whole duty of Man, to the best of our knowledg and power, in the integrity of our hearts, and wherein we fail to lament it, is the condition of our continued Justification and Right to Salvation. If a King grants a Pardon to Rebels, on condition they will become Loyal Subjects, Consent is enough at the first to attain right to all the benefits of it. But continued Consent, and continued Loyal Carriage (in the main) toward him, is the condition of their continued Right to Impunity, and every moment of continued Loyalty, is in order of nature, before their continued Right: So, whereas before we consented to the Gospel-terms our Pardon and Justification and Right to Heaven were only offered to us upon condition, and were not actually existent at all; now when we have heartily consented, they are really existent and actual, not merely conditional;

so that should we die in that moment, we should be saved; whereas had we died before we should have perished. But yet the continuance of our Justification, and Pardon of future sins, is still conditional.

5. It is a gross mistake that many take up with, thinking it would be a more gracious, liberal, and free speech and promise, to say, only believe, rely, accept Christ for Saviour, and you shall have Right to Heaven, and be Justified, and I will require nothing else of you for Right to Heaven: This believing shall only be influential into your Right; But yet, except you repent, turn from Sin to God, and obey, you shall yet have no Right, shall not be Justified: than to say, Turn from Sin to God, repent, believe, obey and you shall have Right to Salvation. For such a speech as the first, instead of being a more noble free promise is nonsense, is untruth, and a contradiction in the very words: It is to say and unsay, it is to say, all shall be equally influential into Right, all shall be Conditions, and yet they shall not all be Conditions and equally influential into Right. For, a Condition is that which if we do not, we shall have no Right to the thing promised. This is a

Condition as much as any condition, and as influential into Right as any condition in the world, that is not the whole condition; for, every condition is only a *Sine qua non*, and altogether on'y *Sine quibus non*, & *cum quibus*. And therefore for any to speak thus, is weakly to lie for God, pretending to keep up the honour of God's free Grace, ignorantly thinking that if God require us to repent, return, or no mercy, then it is not free; then we merit our pardon; it is not of Grace contrary to all reason & Scripture.

God hath made the Condition required from us, as little, as small a matter, as he thought would stand with his Honour, Wisdom and Government in the world; and they that would make the Conditions of Grace, Mercy, and Salvation through Christ, less than God hath made them, (what ever good intention they have to honour God by it) do really dishonour him as an unholy God; for, God thought it would not stand with the honour of his Holiness, to accept unto favour and life any but they that should return from Sin unto God. Ministers are to tell the whole terms, that Men may sit down and consider the cost; and if Men will be offended, and say it is a hard saying, and like not Christ and Life on these terms,

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let them be offended, they have their choice to let him alone; but they shall know, they had life and death set before them on gracious easie terms, and they have rewarded their own Soule evil for good. Again, if a necessity of Repentance and sincere Obedience to Justification, would hinder it from being free; then such as say thus, and tell us these things are only for possession, do virtually grant, that possession of Salvation is not free; but what Christian-ears can endure this, that Possession is not equally free with Right; that both are not of Free Grace.

6. They that say, There is only one Act to be done by us for Pardon, Justification and Right to Heaven; and whosoever shall do any other duty or act for these ends, seeks to be justified by works, in the Apostle *Pau.'s* sense; they make it a certain damning sin, to do any other act that we may be pardoned, justified, obtain right to Salvation. For that certainly was it, which the Apostle wrote against. Now *que nimium probant, nihil probant*, that which will prove more than they upon deliberate thoughts, dare grant that use the argument; that answers it self as to them. Surely they dare not own what inevitably follows from this. Then it fol-

lows, that no Man must pray for pardon of sin, upon pain of damnation; for, this is to do one act more for Justification than that one act. No Man must repent for this end, that his iniquities may be blotted out; that is, for Justification. No Man must by patient continuance in well-doing, seek for Glory and Immortality; for, then he must damned; for, surely well-doing comprehends more than believing, when they take it for one act; but God hath said, to such only he will give Eternal Life. No Man must do the commands of God for this end, that he may have right to Salvation, if he do he shall be accursed; whereas God saith, *Revel. ult. 14.* *Blessed are they that do his Commandments, that they may have right to the tree of Life.*

What? hath God made promise to repentance, Returning, sincere Obedience, of Pardon, Justification, Heaven; and shall we provoke God if we perform the condition for attaining the benefit, and expect the benefit upon performing the condition? would not this be as rational, to threaten death for sin, and yet be angry at us for fearing his threat, for avoiding the sin upon the account of his threat? as to be angry at us, yea, (according to this principle)

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damn us for performing the condition of the Promise; that we may have Right to the thing promised? There is no possible avoiding this consequence; for, if you may act for Reward, then for right to the Reward, for you are not (as I shewed before) to act for Possession any further than for Right to it. And if any should object, but you must not expect Justification and Salvation to come by these; this would be to say, you must think God unfaithful, and his promises nullities; and we are apt to be too distrustful herein without bidding; or, but you must not think to merit by these things. Very true; but is it impossible to perform them for these ends, but we think to merit by them? Do they that say, they may do the one act of Believing for Justification, think they merit Justification by it?

Sure I am, that many that held these things notionally, did not hold them practically: for many of the worthiest Men, both Prelats and others that ever *England* had held these things notionally, yet so as to deny the consequence, but never any good man did hold them practically; I mean except just in a sudden fit of temptation.

I shall now yet more fully make out to you, what this Gospel-condition, the Covenant terms of Justification and Salvation, and all other benefits by Christ are, (for they have all the same condition, every Covenant-benefit of any Covenant-benefit) by reciting some of the most eminent Names the Gospel-condition is called by; which is an easie matter to do: and some may think it as well let alone as needless; but the thing I am speaking of seems to me to be as weighty a matter as any point in Divinity, and is opposed by many; and therefore it shall not be grievous or burdensome to me, and for you I think it safe and needful; and let the more intelligent pardon my using so many words, yea, and Tautologies, since I do it that the slowest-parted may understand me and doubt no more.

That Condition which we are to be justified and saved by is called by many names, which yet always mean the same thing for substance.

I. It is called Knowledge, *By his knowledge shall my righteous servant justify many, Isa. 53.*

II. Knowledge here is taken objectively, not subjectively; viz. for, our Knowledge

of Christ, not his Knowledg whereby he knows us. So, *This is life eternal* (i.e. the condition of life) *to know Thee and thy Son*; but it meaneth also, Love, Believe, Obey, and carry suitably to such Knowledg.

2. The Gospel-condition is called Confession. *If we confess, He is faithful and just to forgive us our sins.* So, if any man say, *I have sinned and perverted that which is right, it profiteth me not, he will deliver his soul.* But the meaning is, *Si cetera sint paria.* Confess so as to forsake, obey, &c. Else if God meant no more, by these Promises we should have right; and he would be unfaithful in denying us Possession, though we forsake not our sins.

3. Sometime it is called Faith. The Righteousness of Faith speaketh on this wise; that is the Gospel, the Law of Faith, in opposition to the Covenant of Works, Rom. 10. 9. *If thou confess with thy mouth, and believe in thy heart, that God hath raised Him from the dead, thou shalt be saved.* What doth he mean no more than you must believe, Christ is risen? nay, you must believe, He is ascended into Heaven also; yea, and believe the whole Gospel, and obey and carry

carry suitably to the Gospel also; the Gospel-condition, which is a sincere endeavour according to the best of our knowledge, to perform the whole duty of Man, is frequently called by the name of Believing, in the New Testament; because it was the great business at that time, to persuade the *Jews* and *Gentiles* that Christ was the Messiah, and that he rose again. There were new articles now added to the old ones, new Conditions to the old. They take it for granted as a thing known, that they were to repent and obey, that they knew the duty of Repentance toward God. But this was the great difficult Doctrine, to persuade them, there was a necessity of Faith in the Lord Jesus, and to believe his Death and Resurrection. 1 *Joh.* 4. 1, 2, 3. *Try the spirits, for many false Prophets are gone out into the world* (and gives this as a trial of the Prophets); *Every spirit that confesseth that Jesus Christ is come in the flesh is of God; but, he that confesseth it not is not of God.* We may take this as a probable interpretation of the place. He takes it for granted, that they knew, they that taught wickedness and Idolatry were not of God, whatever confession they made of Christ. But his meaning may be, If any coming as a Prophet

Prophet, seeming to be a man teaching
 Hobiness, he is not of God, if he deny Christ
 come in the flesh; but if he add to other
 such virtues, Faith in the Lord Jesus, he is
 of God. You may easily apply it to the case
 in hand. And whatever interpretation else
 you will give of this, as confessing Christ
 in time of trial; yet it must be meant, and
 teach suitably to such confession. What
 do you think the wicked *Jews* meant, when
 they said, *If we let this man alone, all men will
 believe on him?* What did they mean, some
 one act, and that one act that many now
 hold to be only necessary to Salvation,
 though not agreed ordinarily what it is?
 Surely they meant, they will believe he is
 the Messiah, and so love him, obey him,
 stick to him. If one bid you believe in such
 a Physitian, trust in him, and he will cure
 you; cannot you easily understand he means
 also, take his Counsel, follow his directions,
 by believing in him? So when he saith, Be-
 lieve, and thou shalt be saved, he meaneth
 believe and carry as one that believeth, love,
 obey, turn.

4. Sometime called, Repentance. Repent that
 your iniquities may be blotted. John preached
 repentance for the remission of sin; Surely, you
 will

will grant, that is for Justification : and Christ did not take away this condition, nay, he preached it himself. *Except you repent, you shall perish.* He meant; Believe, Obey also.

5. Called Conversion. *Turn them from darkness to light, that they may receive remission,* Mr. 4. 12. *Least they should see with their eyes, and be converted, and their sins should be forgiven them.* Implying the terms that God hath bound himself to by promise through Christ's Death to the World, so as he cannot in faithfulness break it. If converted he must forgive, having made this new Law of Grace.

6. Called Obedience. *Bring made perfect by suffering, having fully satisfied, he became the Author of Eternal Salvation to those that obey him.* Surely this holdeth out the terms, on which men shall have the justifying, saving benefit of Christ's Death. But there is implied in this also the belief of the truth of the Gospel. So, *Hear and your Souls shall live.* That is, Obey for Life, for Justification, for right to Salvation.

7. Keeping the Commandments. *Blessed are they that do his Commandments that they*

they may have right to the tree of life. Not the hearers of the Law are just before God, but the doers of the Law shall be justified. Not every one that saith unto me, Lord, Lord, but he that doth the will of my Father shall inherit the Kingdom. Ezek. 18. 21. If the wicked turn from all his sins which he hath committed, and keep all my statutes, he shall live; all the transgressions that he hath done shall not be mentioned. This is not the Law of Works but the Gospel; for, the Law promiseth no mercy to the returning wicked. Consider these three places; In Jesus Christ neither Circumcision nor uncircumcision availeth any thing, but faith which worketh by love, Gal. 5. 6 In Jesus Christ neither Circumcision, &c. but a new creature, Gal. 6. 15. Again, In Jesus Christ neither Circumcision nor uncircumcision availeth any thing, but the keeping the Commandments of God, 1 Cor. 7. 19. Do not these three expressions mean the same thing, the same Gospel-condition?

8. Regeneration, New Creature. Except a man be born again, &c. Tit. 3. 15. Not by works of Righteousness which we have done, but according to his mercy hath he saved us, by the washing of Regeneration, and renewing of the Holy Ghost. One would think you might gather

gather hence, what the Apostle Paul means by Works, and what by Faith, the Gospel-condition.

9. Sanctification. *Except I wash thee thou canst have no part in me. And, without Holiness none shall see the Lord. Godliness hath the promise of this life, and that which is to come. Is not Justification, Right to Heaven among the number of those things. Wash you, make you clean, put away the evil of your doings, learn to do well. Come now, though your sins be as scarlet, they shall be white as snow, though red like crimson they shall be as wool.*

I could name many other Names, as Fearing God, Hoping in him, Trusting in him, &c. But I will name but one more.

10. Sometime it is expressed by words that import Continuance; and, this is indeed the condition of the continued Justification and Right to Heaven, *To them he will give eternal life, who by patient continuance in well doing seek for immortality. Col. 1. 21, 22, 23. Yet now hath he reconciled in the body of his flesh, through death, to present you blameless and unreproved in his sight; if you continue in the faith, grounded and settled, and be not*

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removed away from the hope of the Gospel, which you have heard, and was preached to every creature under heaven. That is, upon condition that, as you have received the Christian Faith, so you continue in it to the end notwithstanding all sufferings, by the encouragement of that hope, which this Gospel supplies unto you. 1 Joh. 1. 7. If we walk in the light, as he is in the light, the blood of Christ cleanseth us from all sin. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. Rom. 1. 8. Whose bouse are we, if we hold fast our confidence unto the end. Heb. 3. 6.

But yet Believers are justified at present, But you are sanctified, but you are justified, saith the Apostle; you are so upon your first cordial consent to the Gospel-terms. It is here as in all other things of the like nature. What makes a Servant, but Consent? When the Master is willing to have him, and propounds the terms, he consents to the terms.

I have set Life and Death before you, and told you the condition of Life by Christ.

Would we go and consider this condition, and the reasonableness of it, and the glorious things that would come by it; and,

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would we go, and in the strength of God and Christ, call Heaven and Earth to record, yea, and Hell too to witness, that we consent, give up our selves to be ruled and saved by Christ; would we enter into Covenant to be the Lords people, and his Christs, to walk in all well-pleasing, and not to allow our selves in any known sin, or in the neglect of any known duty; and to use the means God hath appointed to know his will, and for the destruction of sin, and this as honest men really intending performance even till death; being so far from designing treacherously to turn aside in difficulties, that it is our greatest fear and dread, lest we should deal falsely in this Covenant: From this time you are justified by this Law of Grace, and have right to Heaven, though you should have black and sad thoughts, and think you are not; and, you may pray with encouragement, Keep this in the thoughts of our heart for ever, and confirm our hearts unto thee; and God will keep those that thus commit themselves unto him. But yet this is true, if you should fall utterly away, this Law of Grace would cease to justify you; because you withdraw this consent, and so cease to have the condition of it; and the reason why you do not lose

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Justification, and right to Salvation, is, *Because God keepeth his fear in our hearts, lest we should draw back, and his soul have no pleasure in us.* Do not say, this is not to be supposed; for you ought to put such suppositions to your selves; If I should now leave off to be wise, and to do good, I should perish. For what else doth God threaten for, *If the Righteous forsake his Righteousness he shall die.* As a man that never maketh this Supposition, [If Christ had not died, I had perished, or, if God had not converted me] cannot but be very unthankful; which Suppositions are at least equally impossible as the Supposition of your total Apostasy: So a man that never maketh these Suppositions; If I should fall away, I should lose all, cannot but be very unwary and remiss in care and watchfulness.

Concerning these several names the Gospel-condition is called by, let me add this Observation. I know sometime these words may be, and are used in Scripture in their proper sense, for one Act and no more. And it may be sometimes by *confess*, may be meant no more than confess: And sometime *Faith* is used only for *Faith*; as when he saith, *He that cometh to God must believe*

that God is; There, by believing is meant only assent: And so when we read of Faith's operativeness, it means only the belief of the Truth (and so would I be understood, when I at any time speak of Faith's operativeness, as purifying their hearts by Faith); yet whenever any Promise is made to any Grace or Act whatsoever of Justification, Salvation, Pardon; there, it implieth the whole Gospel-Condition, and all Graces essential to Christianity. It must be understood, *ceteris paribus*, if other things answer thereto. And this I can prove evidently to you by this argument; else a man would have right by the Promise upon his Confessing, though he did not forsake; and, by believing that Christ is risen from the dead, though he should refuse to obey the Gospel; and God would be unfaithful in denying him the things promised. If you promise a Vintner so much money to send you such a Butt, that stands in his Cellar, and he sends you the empty Vessel, If you can assure me that you are not by truth and promise bound to pay him, then I am equally sure, that you meant the Vessel and the Wine also: in you spake Synecdochically.

Methinks I may say as the Town-Clark of Ephesus once did, with greater reason than he, *These things are ἀναντιρρήτως, things that cannot be spoken against.*

Object. Is not this, working for Justification for Righteousness? Is there no danger in seeking to be justified and saved by works?

Answer. No danger at all in this sense; and yet great danger in another sense; but it is so far from being dangerous in this sense, that it is indispensibly necessary to Salvation; *They only shall be blessed that keep his Commandments, in Gospel-sincerity, that they may have right to the tree of life; that is, that they may be justified.* And I dare confidently say, that never any did sincerely obey God, (what ever confused notions some good men have had in their brains, that they held only speculatively), but for this end, among others, that they might have right to Heaven, which is Justification; for as human nature now is, (and I think I may say the same concerning the state of Innocency); It is not capable of undergoing the difficulties of obedience, but for such ends, To escape the curse, and attain

the blessing, which is to attain Justification, and escape Condemnation, And to say otherwise, is to say, God hath indeed made promises of remission of sins, and heaven to those that repent, turn from sin and obey the Gospel; but I will not regard these promises, I will not be moved by them, I will do none of these things for these ends; but I will only act out of love. Which yet, I could shew you, would be impossible: For, how can I love him who I think hath done me no good? and, how can I think he hath done me any good, when I think my own Salvation is no good? as I certainly do, if I do not desire and endeavour it. And God hath threatned those that go on in sin, with a curse, and hell: But, I will not refrain sin for these ends, that I may escape hell; I will only act out of Love, I will be above Scripture, I will neither be moved with promises nor threats. But there is another sense which the Apostle speaketh of as damnable. The Pharisaical Jews would have Justification and Righteousness without pardon, would purely and meerly be justified, so as not to be pardoned, that it should be no favour to justify them; but their due without grace and pardon; (and that maketh him prove, out of *David*, the necessity of pardon,

pardon, Rom. 4.) and that would be in effect to say, without the Satisfaction and Righteousness of Christ. And if so, Christ died in vain, this would make void his death, they would have their obedience to the moral Law (which they commonly interpreted as reaching only to the outward act,) either to be perfect, or so little defective, that the great Meritoriousness of being *Abraham's* seed and circumcised, and their strict observance of the Ceremonial Law, and other Traditions never commanded, would make up what wanted; And their Righteousness being compleat of itself, their Justification would be of due debt from the old Law, through Justice; and not of pardon and grace through a Propitiation. And so too many among us look upon their good works as meritorious; though they be sinners and know it, yet they think the good works of alms, and other things which they look upon as no duties, will satisfy for those sins, and think God would do them wrong, if he do not for their good deeds pardon their evil deeds; think their good works are very good, and deserving much from God; and their evil not very evil, and so God would be very hard, yea, unjust if he should condemn them. If this was true,

then no need of Christ, he then died in vain; then Salvation would be of debt from natural justice, from the old Law, and not of Grace, and Mercy, and Pardon through Christ. Will any dare to say, If what I have spoken be true, that he will pardon none but repenting, returning, believing Sinners, that it is not of Pardon, Mercy, Grace; but of debt from the old Covenant which allows no pardon?

I confess Paul's Epistles about Justification are hard to be understood, and I am confident many Expositors are, and have been notoriously mistaken about these things, and that by Faith he meaneth (as I do) Faith and Obedience to the Gospel. I have written something to shew to my Acquaintance the meaning of these places, which I think make them appear rational and plain to this sense, and *(absit verbo invidia)* will do so to rational Men. But it is not fit to speak so largely here. I wish you read considerately, Cap. 3. v. 5. of his Epistle to Titus. Can you imagine when the Apostle saith, Gal. 2. 16. *Knowing that a man is not justified by the works of the Law, but by the faith of Christ; we have believed that we might be justified, &c.* That he means, we did not repent that we might be justified; did not pray that we might be justified,

justified, did not obey turn from sin that we might be justified, or not be condemned? All that I will do here further, shall be to speak so as to keep you from dangers on both sides, if you will observe this distinction and it will be plain I hope to the meanest capacity.

There is in this Justification by Christ spoken of, (There being two Laws or Covenants, one of Works, and the other of Grace, a *lex remediandi*, and both in force, else if the old Law as a Law with its penalty was repealed, it would be no sin not to obey perfectly; and we might say, Christ his Death had not satisfied for our Sins, and the legal desert of them, but prevented them from being sins, and from legally deserving damnation) there is in this Justification, as it were a twofold Righteousness or Justification, and the distinction of these two is so necessary to any competent measure of understanding this Doctrine of Justification, and would be so helpful to make us understand it, and speak intelligibly of it, that I desire you would never forget it; passive Justification the effect of active, is our right, constituted (as I have shewed you) But to speak of active Justification; It is essentially from some charge pleaded, or possibly pleadable against us. 1. Sup-

1. Suppose the Accusation be, We are Sinners, have offended God, deserved wrath, broken the first Covenant (the Law of Works); and under this are comprehended sins against the Gospel; for, they are sins against the Moral Law, which Christ hath satisfied for all the breaches of, that ever were or shall be: For, the Original Law of Nature is this, Keep all my Commandments, which I have or shall reveal to thee, any way whatsoever, whether by nature, or any other way of making my will known (the eating of the forbidden fruit was against this Moral Law, though immediately against a particular Revelation) or thou shalt die. Now if this be the Accusation, thou art a Sinner, hast deserved death, transgressed the Law, refused Christ and the Gospel a long time; yea; and hast notoriously sined since conversion; Here nothing will justify, nothing will answer this Accusation, but this; Christ hath died, satisfied, God hath set him forth to be a Propitiation. It would be improper and vain here to plead, We have repented, believed; for thou art a cursed creature, and there is no blood or satisfaction in these; thou wilt rather be damned for thy failings in these; they are imperfect at best, and how-
ever

ever cannot buy off thy former sins. Here we must plead nothing in our selves to this Accusation; Nay, we must confess we have nothing in our selves to justify us against this accusation of being Sinners, deserving wrath. That, that must answer this Accusation is altogether without us. To plead, to justify from this Accusation something within us, is to spit in Christ's face, is damnable; for what ever we plead must be a Righteousness, or it is no way pleadable. If we have a Righteousness to answer this, Christ died in vain.

2. But now suppose another Accusation, which is possibly pleadable against us; suppose the Accusation be, But thou hast no lot or portion in this Satisfaction; for all have not interest in it: But, there was a second Covenant made, wherein God made it over only upon Gospel-terms, and conditions of repenting, believing, obeying sincerely; upon sincerity, and uprightness, and truth in the inward parts; For, it was enacted that none should have the benefit of it, to justify them against the old Law, but they that performed the condition.

Here now is no danger of pleading, to answer this Accusation, something in your selves;

selves; nay, it is duty, and we wrong our
 selves, if we have the condition and do not.
 Ye must say, Yea, through grace I have re-
 pented, believed, endeavoured to obey God
 sincerely, and have lamented when I have
 fallen short; I have received Christ for my
 Lord and Saviour, and endeavoured to
 serve him, and do at this day. And this
 will be your Righteousness against this Ac-
 cusation, will justify you against this Ac-
 cusation.

It would be foolishly impertinent to
 plead here, Christ hath died, hath made
 Satisfaction to the Law; when the charge
 the Accusation is, Thou hast no interest in
 him, and his death, and the purchased bene-
 fits. And it would be false and ridiculous to
 plead what, they that falsely are called the
 only preachers of Free-grace would have
 you plead, viz. That Christ hath repented
 for thee, performed the Gospel-conditions
 for thee. Here you may and must plead some-
 thing in your selves, even the performance
 of the Gospel-condition. You must not con-
 fess, you have nothing to plead, except you
 have not; and then I would say, Are you
 mad wilfully to refuse Christ. I know Men
 may think they have not, and yet have this
 condition; and then God knows, there is
 this

this good thing in them toward God and Christ, though they think not so; and so they are justified and know not. But if you say, I have nothing in me to answer this accusation, and say true, and continue in this estate; you will be condemned upon this accusation at the last day, when judged according to the Gospel, and are at present under condemnation in law.

But if you be sincere Christians, and in some comfortable measure know it, you may in this sense, rejoyce in your selves; you may say, I have proved my own work, and so have joy in my self, and not in another. This is our rejoycing, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in this world. You may say of a godly Man, he hath that within him that will bear him out, & mean by it the sincerity of his heart; but then you must not mean it to satisfie for his ill deeds, or against the first accusation; but against this only, of having no part in Christ. Here a man may glory. *Let him that glorieth glory in this, that he understandeth and knoweth me, Jer. 9. 24.* We may say (in the Apostle *John's* sense and words,) *Our hearts, our consciences acquit us,*
and

and condemn us not, 1 Joh. 3. 20, 21. If our hearts truly condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence toward God, and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

So that you may now see, that 1. God justifieth as the principal Efficient. 2. The Promise or Covenant of God (If thou believe thou shalt be saved) as the instrument, or less principal efficient; for an instrument is essentially an efficient, and the act of the principal and instrument are essentially one and the same act, and both proper efficient of the effect. If one strike with a rod, he strikes and the rod strikes, though less principally, yet both truly. If a man promise; he gives right, and the promise gives right properly. 3. Christ's Death and Merits justify as a Satisfaction to God's justice, that he might pardon with safety to his honour and government. 4. The faith of Christ, or true Christianity as the condition. Now a condition is a *causa sine qua non*; and it is agreed that a *causa sine qua non*, is no cause, but only so necessarily called for want of a better word; just as we are forced to speak always

ways of ~~non~~ entities, as if they were entities when ever we speak of them, as *tenebra sunt, nihil fruit*. So I was wittingly forced, sometimes before, to use the word of Faith's influence into right. And it is almost impossible to speak otherwise; but any intelligent man may see, though the performance of the Gospel-condition seemeth at the first view, to have something like influence into right, like causality, yet it hath not; but that influence which it seemeth to have, is to be ascribed in propriety only to God and the Promise. When a Felon reads, it was not his reading that pardoned him, but the Legislators by the Law upon his reading. So that they err that use to tell us, that Faith is a cause of Justification, and not other graces; for it is no cause, it doth not in propriety justify and pardon our sin at all. If Faith did merit, then it would be a moral efficient of our right. Methinks none should say, Faith is an instrument of Justification; for, then it would be a true proper saying in the strictest sense, Faith pardoneth our sins, Faith acquitteth us.

You have seen upon what honourable terms God hath dispensed with his Law in not executing it, how ever not fully executing it upon offenders.

1. He

He doth execute some of it in this life upon his pardoned ones; pardoned as to the great matters; for Christ did not bargain, that the curse should in every part be taken off immediately upon their believing: No, God makes sin evil and bitter to them in this life many ways, and they must die, and their bodies rot in the grave for a time. God told Moses, he had pardoned the Israelites, (that is, so as not to cut them off from being a people), *But as truly as I live, all the earth shall be filled with the glory of the Lord, their carcases shall fall in the Wilderness.* And I doubt not but this tends to the honour of God's justice, to leave some drops of this curse upon us in this life, and we ought to take notice of his righteousness as well as mercy in afflicting us.

Some will object, But the Sufferings of Believers are not satisfactory.

Ans. I know, they are not in the strict sense of the word: For, that signifieth compensation enough for the fault; or, in the sense the Papists use the word, for little sufferings buying off other sufferings, yea, the great or eternal sufferings: And some object, They are not vindictive, and when they explain the word, they mean, they are not eternal or totally destructive, which is true indeed.

indeed. But if any by the words, Satisfactory or Vindictive, mean, that they are not inflicted by the Rector by virtue of the Law for a fault, in token of his displeasure, and for the honour of his justice, and warning of others: I must deny it, and say, so far as they are for sin they are satisfactory and vindictive in this sense; and can plainly prove it.

2. That which God hath and will take off (as indeed all will be clear taken off at the great, full, executive Redemption, the Resurrection of the body) Christ hath paid dear for it.

3. Though Christ hath paid this great price, yet we shall have this benefit by it, only upon such terms of honour to God, as acknowledging in deep sense of our unworthiness, God's righteousness if he had condemned us, and turning from sin, accepting the Redeemer. Methinks we should be so far from quarelling at, that we should see high reason for, and admire the wisdom of God in this whole Transaction; and while we see some of his ways are rational, conclude all, Are so, and our ignorance is the cause they appear no more amiable to us.

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Here

Here is no shadow of injustice in the universal Magistrate of the World, neither to Christ, nor to Christians, nor to the Commonwealth of the World, nor to his old Law that was not executed.

1. No wrong done to Christ: For, he underwent it willingly, *Et volenti non fit injuria*; No wrong can be done to a mind willing of the damage.

2. Not to Christians: The highest praises are due to God from them, and given by them, for this very transaction.

3. Not to the World: It was to reform it and lay a new foundation of Religion in it.

4. Not to his Law: For, the repute of that hath been as well secured, and kept as inviolable by the revelation of this to be adored justice of God, as if it had been executed upon all offenders to all Eternity.

I will answer but one Objection more, before I come to apply all.

Some will expect to hear, how this whole Doctrine is consistent with Election and special Grace.

If you ask Men of different persuasions concerning general and special Grace, How it comes to pass that any of the degenerate Sons of *Adam* are saved? they will answer,

Only

Only by Grace and Mercy through Christ :
 If you ask them further, How comes it a-
 bout that some are saved and some perish,
 notwithstanding this grace? They will
 further answer, Because some believe, per-
 form the Gospel-condition, others not :
 If you demand, How comes this, that some
 perform the Gospel-condition, and not o-
 thers? They will still consent in answering,
 some will, and some will not; some chuse
 mercy on the terms of it, and others chuse
 rather to perish than to accept Christ and
 Mercy on the Gospel-terms. Thus far they
 agree commonly, so that it doth not pro-
 perly concern me to speak (in this dis-
 course) of the things wherein they differ;
 both, granting all that I affirm. But if you
 enquire further of them, How comes it to
 pass, that some are thus willing and others
 not? Here they disagree : Some will say,
 this of Man's unwillingness, it is to be as-
 cribed to man himself, or give such answers
 that it inevitably follows from; and that
 God doth no more in this case for one than
 for another, helps one as much as another;
 and then consequently it follows, that a man
 converted is not a jot more beholden to
 God than one not converted, God doing
 no more for him than the other. And some

Doctrinally hold, that God giveth Men only free will, & the Gospel or objective evidence, and wil go no further with any. I cannot understand how such can pray for Grace, or for God's giving them to improve the Gospel, and his Providences, while they mean only Give us Free-will (which I grant in some sense they have, though I utterly dislike the *ισοπρονία*, that some plead for) and the Gospel and objective evidence, which they have already, and hold that God will do no more for any; whereas God only disowns respecting of persons in Rectoral and Judicial Acts, as punishing and rewarding, as will appear upon view of those places, but no where the doing that for the working the Condition in some, which he doth not for others, but owns the contrary. I dread to affirm, that a man in this sense makes himself to differ; though Man's sin and unwillingness (and so destruction) is plainly of himself, yet not his willingness. And though I may well excuse my self from intermeddling in these Controversies, yet I will in short give you an account of my thoughts concerning them. Though I doubt, some will say (which I cannot much contradict) that I had better have said nothing of this nature than speak so little. All that

that I shall say of this Difficulty, shall be in answer to this following Objection.

Object. Is not the condition it self of Justification and Salvation, and the working the condition it self, the fruit and effect of Christ's Death ?

Answer. I shall endeavour to shew you how it is, and how it is not, in these Propositions.

1. The Death of Christ foreseen, undertaken, or undergone, as a Propitiation, Expiation, Satisfaction, was only for Sin, and so for pardon of sin, that God might with safety to his Justice not execute the penalty, but might shew kindness and favour to offenders notwithstanding the Threat ; and therefore, as a Satisfaction with this kind of causality, causeth no more ; and then it being agreed between the Father and Son, that only Believers (in the Scripture-sense) should have the benefit of it for Salvation ; We can only say (setting aside the comfortable reprimand, and the objective evidence, and what ever other common helps and assistances of the Spirit there are which were necessary in order to trial), He gave his Son, and Christ himself, *That whosoever repented, believed on him, should not perish, but have eternal life.*

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2. This

2. This Death and Satisfaction, and the benefit of them offered to Sinners on these terms, are as a moral cause in their own nature influential to work the Condition, Faith and Repentance. The Death of Christ (this promise being made with it) is an object, *aptum natum*, a thing objectively, naturally influential to work this effect, and so being the cause of this cause of Faith, it is the cause of the thing caused; for, there would have been no foundation of Religion and turning to God, but for God's being made so far pacified, as to accept Sinners on these terms, and make it known to Men. But this is nothing singular, but common to all that enjoy the Gospel; and it means no more but this, it would have this effect if Men did their duty, and improved it aright.

3. The working the Condition, the making the Gospel actually efficacious for the working the condition, is to be ascribed to God's Decree, and his Execution thereof, as most properly its effect, and useth therefore to be ascribed to the Father, rather than the Son. Take this account of it. A foundation being laid (or foreseen as laid) in the blood of Christ, that God might, with

with safety to his honour and justice; re-
turn into favour with sinners; and that he
could as Rector (and so would) pardon re-
penting, returning sinners: and that this
was all he could do as Rector; with honour
and justice, he could descend no lower than
to make this Law of Grace, this act of Ob-
livion, He that repenteth, believeth, return-
eth, shall be saved; and, he must be true
to his own Laws; it would not stand with
his honour to pardon any but upon these
terms: Now these things, and this Law be-
ing foreseen, and also fore-seeing that all
Men would yet perish by (refusing Christ,
rejecting mercy, through the wilful chosen
wickedness of their own hearts, notwith-
standing the Death of Christ for them, and
the objective-evidence of the Gospel; He
doth this other act, I am now speaking of, as *Dominus*, The 17. Article
Lord proprietary. For, as *about 29. Ar-*
saving and justifying them, *icles of Reli-*
that believe, is, *actus justitie*, *gion can mean*
(the Law being considered) *no less than*
a Rectoral act; so as Lord pro- *what is here us-*
prietary, he decreed, resolved, *bring*
from eternity to, and doth in time, make
and cause such particular Men (by setting
home truths in evidence, and softening
their

their hearts by his spirit in a way to us possibly much unknown, and not fit to be insisted on here) to believe, repent, return, or accept Christ on his own terms, which otherwise he fore-saw would reject Christ even as others.

I look upon this Election which is ascribed to the Father, as the foundation of the first difference, of one differing from another: For, as being regenerate, converted, maketh a difference, maketh men actually choise men, executively elect men, differing men (the Righteous is more excellent than his Neighbour); So this Decree, to give such men grace, to convert them, is the foundation of this first difference: As, having the condition of the promise maketh the first difference, so the decree to work it is the first foundation of it.

This is that the Apostle speaketh of, as a depth to be admired! That God should condemn men, or decree to condemn men, for their sin, that reject Christ and Grace; this he doth not wonder at, he could, and we can give sufficient reason for that; neither doth he wonder that God should save, or decree to save by Christ, those that repent and believe, and not others; there is a congruity in the thing, a Satisfaction, being

being that he may do it with honour: But, that when all would have rejected Christ and Mercy, that he should harden some, that is, leave them to the hardness of their own hearts, and soften others, make some repent, believe, that would have refused grace, this was his wonder, and the thing unaccountable to the Apostle, and so it is to us.

These are said to be drawn by the Father, and given to Christ by the Father; and this of drawing men to Christ, making them to accept Christ, is ascribed, you see, rather to the Father than the Son. *Job. 6. 37. All that the Father giveth me, shall come unto me, and him that cometh unto me, I will in no wise cast off, and I will raise him up at the last day.* He seemeth to refer to that Giving mentioned, *Ask of me and I will give thee the heathen for thine inheritance*; that is, I will make that Christ shall be their Lord actually (like that *Isa. 55.*) and they subject to his Laws actually; I will bring them to the obedience of Faith, which God doth in giving Faith and Repentance, in giving the first Grace, in working in them the condition of the Covenant, which is the fruit of Election: for, this giving cannot be meant of those that are actually Believers,

vers, or foreseen and looked on as such by him; for he saith, they shall come unto me, shall believe on me: and this belief and coming is named as the effect of God's giving men to Christ, and so the giving is antecedent to the coming in all consideration. So *Ver. 44. No man can come unto me except the Father which hath sent me draw him.* *Ver. 45. It is written, they shall all be taught of God; every man therefore that hath heard and learned of the Father cometh to me.* *Ver. 65. No man can come unto me, except it be given him of my Father: this be said, knowing that there were some that believed not.* Such is the wilful wickedness of the world, that all would reject Christ; yea, and they cannot do otherwise in some sense, though they can in another sense, (which senses I could make plain to you, but it would take up too much time, and be too large a digression), so that th^t working the condition, the first grace, the first difference, is to be ascribed to Election.

4. Though the common saying is, That Christ's death merited no Volitions, no Decrees, and so his foreseen death merited not, that God should will such and such things; and the most build much upon *Aquinas* his saying, *Deus vult hoc propter hoc, sed non propter hoc vult hoc*; meaning there are reasons

sons and motives causes of the things willed, but not of the Willing of those things; yet I look upon this saying as meer words, and void of truth, and we ought to have other Conceptions, or else we shall have Conceptions unworthy of God. Yet many go in such a method in speaking of Gods Decrees, that they make this such a main pillar of their Fabrick, that for one to hold that God's love or pity, or man's misery, was any motive to God to send his Son to die (which God forbid any should deny) would destroy their whole method: For, it is impossible that any thing should be, or be considered, as, *ratio rei volitæ*, a reason of the thing willed, but it must be, and must be considered, as, *ratio actus voluntatis*, as the reason of the Willing: For, a reason or motive is essentially a motive to the will of the principal Agent; for, what can it possibly be conceived to move but the Will? can it be a Motive, and move nothing? or, can it be actually a prevailing reason and not prevail with the Will. What ever God doth in time for the Merits of Christ, He decreed and willed from Eternity to do it in time for the Merits of Christ; for, whatsoever God doth now in time for any end whatsoever, or upon any motive whatsoever, he decreed and

and willed, for that end, and upon that motive from eternity to do it. If God in time created rain to make the Earth fruitful, then the reason why he decreed and willed to cause rain, was, that the Earth might be fruitful : And for us to conceive otherwise of God, would be for us to conceive him to act irrationally, as willing things for no end ; and would put a stop to all admiration of the wisdom of God seen in his Providence ; and therefore, such a conception of him, would be offensive to him ; for we ought to conceive of him in the most honourable way we are able ; and that is the most pleasing to him, who is above our best Conceptions. If he condemn men in time for their refusal of Christ, then he decreed to condemn them because he foresaw that they would refuse Christ ; If he save none, justify none in time but for their believing, then he willed and decreed from Eternity to save none, but those he foresaw should believe. And it seems plain, that as he absolutely and without condition justifieth and saveth none ; so neither did he absolutely and without condition, decree to justify and save any. But God foreseeing what an order and concatenation of things he would make, and was bound in honour

honour to make, notwithstanding Christs death; As in time without condition (though not without means) Hee worketh faith and repentance, worketh the condition in the elect, that they may be justified and saved by Christ; So he willed and decreed absolutely and without condition, to work the condition, the first grace, that they might be justified and saved by Christ.

5. Though Christs death as a satisfaction, expiation, was the cause of no more to us than this; That, if we repent & believe, we shall be justified, and saved; satisfaction and propitiation being only for sin: yet, considering this suffering of Christ, as a highly-pleasing, meritorious Act, as a worthy voluntary Undertaking for the honour of God, we may say, Christ did merit that God should give this faith, work this condition, and keep it in the elect; for all would, notwithstanding this, (and the easie reasonable terms made of their interest in it) through their own wilful wickedness, have perished; and he deserved that his blood should not thus far be lost, as water spilt on the ground, but that he should have some fruit of the travel of his soul, in seeing a Seed, actually to honour venerate and adore their Redeemer. Though I must say

say, for the honour of our Redeemer in this great affair, He will have some reward in those that perish, in that he did a wonderful kindness for them; it being only through their own chosen refusal, that they had no benefit by it. His Goodness and Grace, is not therefore no grace because men reject it. And to do a good and gracious act, is a reward and satisfaction in it self. And you may as well maintain, that, except God be ignorant and know not, that men will reject his mercy, he cannot be righteous and just in punishing them for it, which is contrary to the knowledg of the whole World; as to say, Except God be ignorant, and know not that they will, through their wicked willfulness refuse his mercy, his grace and mercy is no grace and mercy. If one of you take a long, tedious, and hazardous journey, to dissuade your friend from something you hear he designs to do, which you know will undo him, though he willfully persist and will not be perswaded by you, and so is undone by it; yet he is bound to thank you all his life after, and your kindness ceaseth not to be kindness, and you have this satisfaction and reward, You did a kind act, though he reap no benefit. And suppose, you might have prevailed with him, if you had there
 stay.

stayed longer with him, and taken more
 pains; yet your kindness ceaseth not to be a
 kindness because you did no greater kind-
 ness, since that which you did would have
 been enough, had it not been for his wilful
 obstinacy: And his after-ruing of his own
 folly, bears a loud testimony to, and tends
 to the honour of your kindness; Oh that I
 had hearkned to my friend! How have I ha-
 red instruction, and would not incline mine
 ear to him that instructed me? They in Hell,
 if they would, and could do as befits them,
 or as Christ hath deserved from them, would
 spend time as well in admiring the love of
 God, and the Redeemer, in this wonderful
 once offered and urged Kindness; as in rue-
 ing that they lost it through their own chosen
 wilful madness. Some go on such grounds
 in speaking of these things, that (holding
 to their way) they must necessarily deny,
 that sinners in Hell will ever rue, and befool
 themselves for their loss of salvation by
 Christ: But if any will hold so much power
 in man to receive Christ, as that they will
 rue it as their madness, and folly, and sin,
 to reject him and perish by so doing; I can
 from that demonstrate, (as cleerly as I can
 do any thing) that this I now speak in this
 Digression inevitably follows. Let me but
 ask

ask you this, Was there no cause for *Adam* (when fallen from the benefit) to thank God for making that promise, *Obe*y and *Live*, when as God might have annihilated him, notwithstanding his obedience, had it not been for that promise ? And do you never thank God for it ; though God knew he would fall ? But to return : As *Christ's* sufferings did not, as an expiation or satisfaction, but as a highly meritorious act, deserve or obtain, that God should give greater things to those that believe, than *Adam* lost, for the honour of the Redeemer, and of this great work of Redemption ; so, he did deserve, that God should cause some to believe ; and so from eternity his death, foreseen or undertaken, was a cause, a meritorious cause, or motive why God would, that is decreed, to make some, and so, though more remotely, such particular persons, the Elect, to accept offered mercy and *Christ*, which they would otherwise (as others) have rejected. Some call this, the Covenant of Redemption ; but it is an immanent act, and from eternity, and an elicit act of the will ; and therefore is properly a decree, and belongeth to the will of purpose, and not to his *Legislative will*, his *Recltoral will*. Methinks you may see hence, how it cometh to pass, that we sometimes

read

read of Christs dying for the world, and in other places that he layd down his life for his sheep; some time, *Tasted death for every man*, dyed for all; some time again, Gave him self for the Church; In one place, *a Saviour of the Body*; in another, *a Saviour of the world*. He dyed for the Elect and World both, so far; that whosoever should believe on him should not perish; but for the Elect is they which were much in his eye, being those who certainly should believe and so be actually saved. Though God and Christ did, as one saith, *legue* intend this satisfaction, a propitiation conditionally applicable to every one; yet he did not, *ex aequo*, as fully intend it for to be actually applied to every man. There is much of truth in that frequently cited passage of Ambrose, *Christus passus est pro omnibus, pro nobis tamen specialiter passus est*. Like that, *A Saviour of all men, especially of them that believe*.

Will any dare to say, Here is nothing of grace or kindness to the World? *John. 3. 16.* He so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *v. 17.* For God sent not his Son into the World to condemn the world, but that the world through him might be saved. Cannot you see plainly

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here,

here, what is meant by the World, and that his first coming was to save it; though his second will be to take a severe account, v. 18. *He that believeth on him is not condemned, but he that believeth not is condemned already, because he believeth not.* Can you say, a sick man dyed, because he took not such a medicine, when, if he had taken it, it would not have cured him. You cannot say, the Devils continue to be condemned, because they reject Christ; because, if they should accept him, they would still perish; for there was no satisfaction made for them: And may not the same be said of them that perish, if no satisfaction made for them? So *Job. 12. 47.* *If any man hear my words and believe not (surely you will say this is meant of a non-elect man) I judge him not, for I came not into the world to condemn the world, but to save the world.* Which reason would have no shew of reason, except Christ came to save that man, except he be one of that World he came to save. If election and redemption were of the same latitude and strictness, you might as well say to sinners, Repent for you are elected, for you are foreknown in the Scripture sense, for you are given to Christ by the Father, in that special sense; as, Repent for you are redeemed, Christ dyed for you; you are bought with

with a price, therefore glorifie God with your bodies and spirits which are his : But the Apostle would not venture to speak thus, You are elected, therefore repent, glorifie God ; for, he should have spoken what he knew not to be true.

I will say no more but this here, Whether is it a more likely way to lay a foundation for Religion in the World, to encourage and draw mens hearts to repent, return, to tell them Christ hath died for you, and hath obtained this of the Father for you, that if you return you shall live notwithstanding all your former sins ; Or, to say, repent, return, for, for any thing you know Christ hath died for you ; for any thing you know he hath obtained this from God, that if you turn you shall live ; though it is ten to one he hath not, or however we cannot tell whether he hath or no ; and if he hath not, then as this is true that if the Devils should repent and return they should yet perish, because no Satisfaction was made for them ; so if you should repent and believe you should yet perish, because no Satisfaction made for you.

From all that hath been spoken we may learn these things.

Use. This informeth us, that God could not in justice, without a Satisfaction, pardon our sins. I know such moral things consist not in a point, I dare not therefore say, He could not pardon the least offence without a Satisfaction, or such a great Satisfaction: It is enough to say, he could not pardon such and so great sins as ours and the worlds, upon repentance without Satisfaction. Many men of renown of late days, have in this too much symbolized with *Sextinus*, and have maintained that God could, if he had so pleased, have pardoned the world, and received them on the Gospel-terms into favour, without a Satisfaction; and that the death of Christ was from the Will of God, and not from his Justice; and some of the Ancients have thus spoken. Now to prove that we must not conceive, his punishing Justice, as merely a free act of his Will and Wisdom, that he might as well do otherwise, but as a virtue or rectitude inherent in his nature: Let these things be considered.

1. Express Scripture, *Hab. 1. 13. Thou art of purer eyes than to behold evil; that is, without being angry at it, without punishing it.* Now, what can be meant by the pu-
rity

rity of his eyes, but the holiness, justice and righteousness of his Nature, *Psal. 11. 5. The wicked his soul hateth. Ver. 8. For the Righteous Lord loveth Righteousness; not, meerly because he will. Josh. 24. 19. He will not forgive your trespasses; for he is a jealous God.*

2. A man cannot imagine God indifferent, or almost indifferent whether he punish or pardon sinners, but in so doing he fancies him very little abhorring sin, very indifferent whether men obey or disobey, which is to have more unworthy thoughts of him than we have of some men. It is as necessary for us to conceive God to do that, which we cannot better conceive and express, than by saying and conceiving, He crossed a strong inclination, in not executing the Law upon Offenders themselves, through a stronger inclination of love and pity to man, not to execute, but to provide and accept an offering; as it is necessary for us to conceive of God, as one crossing a strong inclination of affection to his Son, in offering up his dear Son. And what ever vain and bold disputers may say to the contrary, it is our duty so to conceive, and we please God in so conceiving, and there is truth in the main in our conception, not-

withstanding the inadequateness of our Conceptions: For, we should have sinful and false apprehensions, if we should conceive it was all one to God, and that it was altogether, or almost indifferent to him, whether he punish the offender himself or no, or whether he offer up his Son or no, or whether man perish or no.

3. The very Heathens knew something of the Natural Justice of God by the light of Nature, as we read *Rom. 1. 32.* which could not be, if the deserved Condemnation (there mentioned) came merely from the free-will of God, and not from his nature: for, things of his Free-will, can only be known by a Revelation of his Will, and not by Nature.

4. How can his justice be demonstrated, by an act which his justice requires not? What weakness would it be for a Prince, to affect a name of justice and righteousness, in doing those things he might indeed justly do, but to the doing of which he was no way bound in justice and honour. If he could well enough, and justly and honourably enough, have pardoned offenders without, but choose to shew his justice and hatred of sin, in the death

death of his Son, it would be to demonstrate and make a shew of something that is not in reality. To affirm this, would both accuse him of *Pagantry*. *Socinus* and *Crellius* themselves that deny Gods essential justice, yet say, that he cannot with safety to his justice and sanctity, save impenitent sinners. What is this but to grant what they deny, even an essential justice? They grant in this so much that it seemeth willfulness in them, not to grant all. To let go that which is with much shew of reason insisted on by some, that all would have been impenitent without the satisfaction, surely the reason why hee cannot pardon impenitent sinners, is, because this mode of sin contumacy in it is sin; and where then will any fix, and say, Hither he may go in pardoning without satisfaction, and no further? See the Apostle here going further, implying that he could not have justified, saved, repenting believing sinners, without this propitiation, *that he might be just, and the justifier of him that believeth &c.* And the Apostle argueth a necessity of satisfaction by Christs death, because sin could not otherwise have been taken away, plainly implying that repentance would not have taken it away. *Heb. 10. 1, 4.* And how weak would his Argument be, to prove a necessity of this expi-

tion, because it was impossible the blood of Bulls and Goats should take it away. If it might be taken away without any expiation at all, why then not with such low things?

5. God is said to commend his love and kindness to us, in that, when we were sinners Christ dyed for us, but what great Love could there be shewed, if there was no necessity of such an Expiation? There was indeed wonderful love if justice required our blood, for his love and pitty to overcome, and swallow up such inexorable fury, to find out and give for us such a ransom: But if justice no way required it, what great Love would it be? In such a case, it might indeed be love, but not eminent stupendious love, to pardon: For he obliges less by pardoning, that may easily pardon without diminishing the repute of his justice, or doing himself (as it were) any injury; and he obligeth and engageth the more, that forgiveth that which is so contrary to his holiness, justice, and honour, that there needs so great and atrocious a satisfaction, as putting out, or tormenting, the apple of his own eye, his dear Son, to make Expiation. But if no such thing was necessary, then to pardon in such a dreadful way, as by the death of his Son, would not be an act of mercy,

mercy, or of love, but of wisdom, if of any thing; if that indeed may be called wisdom, to give up thus his Son without necessity.

6. It seems contrary to the wisdom and goodness of God, when he might go so easie, and near, and plain a way in pardoning sinners, to go in so difficult a way, and in a way so far about; for then it was a large digression to flee to a satisfaction. And surely God that doth not afflict men meerly because he will, *Lam. 3. 33.* would not afflict his innocent beloved Son, meerly because he will, if he could without reluctancy, without grating on his justice holiness and honour, have scattered our sins as a cloud, with an easie breath of his mouth.

Object. But may not one justly part with his own right? Can there be any injustice in pardoning a debtor without satisfaction? And is not he more to be commended that doth it without any satisfaction? May not a party offended forgive a wrong against him? If one threaten to beat a man that deserves it, may he not justly pass it over without any satisfaction?

Ans.

Ans. He may, And I grant all. But the things I am treating of, are not debts but offences; and these not offences against private persons, as such. God is (as most hold) the Governour of the World, and necessarily, and essentially; however we are sure he hath taken on him the government of it: and although it had been a free act at the first to undertake it, yet when he hath once undertaken it, he by so doing obligeth himself to govern it wisely, holily, and righteously, to punish offences and not to let things run at random. And God is not to be considered as a private person, that pardoneth as a party offended, or as a creditour that parteth with his own right; but as the publique Judge and Governour of the world, who is, by taking this place upon him, engaged to judge and rule righteously, and to render to men according to their works. There is a wide difference between pecuniary debts, which one forgives as a private man, or injuries done to a man in particular which he forgives as a private man; and criminal offences against Law and Government. A Magistrate, being also in another respect a private man, having a private interest of his own, may as other men forgive things which belong to his profit, as debts; and may forgive injuries and affronts
done

done to him, so far as they prejudice his private interest: But he may not justly (however, ordinarily) forgive things which belong to his office and duty, incumbent on him as Governour to punish, in vindictive justice; for hereby he would be wanting in his duty, and also guilty of violating the Authority of his own Law and Rule, and of undoing of the Common-wealth by lenity and indulgence.

I know, a Rector, or Governour, may in some cases dispense with, and not execute his Law: For sometimes laws are unjustly made, sometime about low petty matters, that do not much concern the common weal to have them executed; sometime it would tend to the destruction of the community to execute them, though not unwisely made at first; and sometime he wants power to execute them, the offenders being too numerous, or too potent; and so it may be his duty to pardon and dispense with the penalty without any more ado. *e. g.* *Saul* intentionally made a good Law, threatned death to any that should eat before the evening, that he might obtain the greater conquest over his flying enemies; *Jonathan* his Son transgresseth it; *Saul* resolves to execute the Law; the people hinder him, and rescue *Jonathan*;
now

now *Saul* could not execute the Law for want of strength; for the people are the strength of the King. And there seemeth to be much reason in what *Jonathan* said, it was an ill Law and proved a hinderance to the slaughter of his enemies; and in what the people plead, to wit, that he might well dispeace with this Law, as to *Jonathan*, because he had wrought with God that day, a great Salvation. There was indeed, such a deed done by him that day, such a high meritorious act, as would amount to a partial, if not a total satisfaction; so that it would not much weaken government, encourage offendours, take off from the repute of *Saul*'s Rectoral justice, to pardon one in such circumstances.

But a Rector cannot without injustice, ordinarily and in weighty causes dispeace with his Laws; since it would be to be wanting to his duty, and it would certainly tend to the debauching and ruin of the Community, by breaking the reins of Government, and encouraging Offenders. It is ordinarily as much the duty of the supreme Magistrate, to execute good Laws, or some way to keep them sacred and honourable, as it is to make good Laws; for both duties are built upon the same foundation.

dition. Who will say that Parents may justly, lawfully and honestly, cast off all care of correcting their Children for their faults, and leave all things to their wills? This would be, not so much a parting with their right (as the Objection speaks) as a ceasing from, and being wanting in their duty and office, and God's Rectorship and Government is to be conceived of by us analogically to an Office.

2. Hence learn the Excellency and Satisfaction of the Christian Religion, and our great felicity in living in these last days, and shining days of the Son of Man, wherein the Earth is, and hath been filled with the glory of the Grace and Mercy, and of the Justice and Holiness of God, in comparison of former days. The Christian Religion discovers plainly to us, that which the Heathens were fearfully bewildered about! They had Convictions of sin and terrors, and consternations of mind for sin, and fearful lookings for just judgment and fiery indignation. They knew, That they that did such things as they did were worthy of death; Rom. 1. 31. They saw need of atoning God, need of an Expiation, and some of them saw the blood of Bulls and

Goats

Goats could not take away Sin : Some offered (not knowing what they did) the Fruit of their Body for the Sin of their Soul. When they might be flying and hovering about (in their meditations and inquiries after these things) like Noah's Dove and find no rest : We have this safe Ark of the Righteousness and Satisfaction of Christ discovered and opened to us, where there is rest for the sole of the foot of our Souls. *When their Soul drew near to the grave, and their life to the destroyer, they had none to tell them of such a righteousness, such a ransom.*

The Heathens had indeed some obscure, wavering knowledg of this fundamental article of Religion; the Remission of sins; partly by tradition, which in ancient times was more convincing, in after and corrupter days, more obscure and doubtful; partly by the Law of Nature in the book of Providence, seeing the goodness and benignity of God to them notwithstanding their great Provocations, they might and did thence waveringly gather, That God was merciful, and would be found in mercy of them that did turn and seek him diligently. *He left not himself without witness, in that he did them good, and gave them rain from Heaven, and fruitful seasons, filling their hearts with food*

good and gladness, Act. 14. 17. And this was,
That they should seek the Lord, if haply they
might feel after him, and find him,
etc. Cap. 17. 27. But this knowledg was
 so weakned by the contrary arguments that
 did militate against it, That that very deep
 apprehension of God's Holiness and Justice,
 and these very Consternations of mind for
 sins, which were likely to conduce, in wor-
 king this repentance and reformation, would
 be very apt much to weaken, if not almost
 to blot out this notion, that there was hope
 for them, and forgiveness with him that he
 might be served and feared; That it is no
 wonder if it was ineffectual to work this
 change, and these diligent enquiries after
 God, and that Salvation which they were
 not fully sure was attainable: Though
 yet it was their heinous sin, and high irration-
 ality and madness not thus to seek him
 (though to the undoing of themselves in
 this life) upon these probabilities and half
 promises [if haply] and [it may be if we
 turn we shall live] and this will be their
 greatest condemnation. It is no wonder if
 never any did, sincerely and thoroughly,
 turn from Sin to God amongst them, since
 tradition was quite worn out, or rendred
 suspicious and unconvincing without some
 Super-

Supernatural Revelation as by the Prophets and their Writings. I say, since Tradition lost or corrupted; for, in *Abraham's* time, *Abraham* thought it probable, there might be fifty righteous persons in *Sodom*, though it proved indeed otherwise; and he was better acquainted with the state of those times than we are at this distance. And to come to the *Jews* before *Christ's* time; that had the Oracles of God, and to whom the Lord sent Messengers rising up betime and sending them, because he had compassion on them; saying, *Turn and live.* And, *If the wicked turn from his wickedness, and keep all my Commandments, he shall live.* Yet it is next to an impossibility, but that those amongst them that knew little or nothing of this great price or Satisfaction, that scarce understood any thing of their Prophecies, Types and Sacrifices; but that their minds have muddled and fluctuating thoughts about this pardon of sin, when deeply convinced of God's holiness and hatred of sin, and of the hainousness of their sins, how it could stand with his justice and honour to give eternal life to such unworthy wretches, upon their repentance and poor broken obedience. Good hearts, sensible of God's holiness, and the hainousness of sin would be

be apt to say, Though he will pardon sin, yet it may be, not such great sins as ours. What unanswerable arguments taken from God's Justice and Holiness might they seem to have against it! No wonder if they, that knew so little of this great Transaction, though sincere ones, were all their lives subject to bondage, through fear of death; No wonder if they were as Servants, and our condition the state of Sons in comparison of theirs; though the almost visibly convincing knowledg they had of God, and his plausibleness and mercy, did prevail with them to perform the Gospel condition, to be true Israelites, sincere servants of God. Blessed be God that hath revealed those things to us that were hid comparatively from many wise, prudent, yea, and holy men! What helps have we which they wanted to turn to God? What helps to the love of God, and to all chearful obedience? he so wonderfully loving us first, even while ungodly, as we may clearly and with open face, comparatively to them, now see *Rom. 5. 8. God commendeth his love to us, in that while we were sinners and enemies, and ungodly, Christ died for us.* And if so, much more now when we are converted, and so justified by his blood, we may easily believe, We shall be

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saved

saved from wrath through him : for, then we have a Right by Promise, *ven. 10.* For, if when we were enemies, living in opposition to Heaven ; and so he, as Rector, an enemy to us ; if then he found a ransom, and we were then reconciled to God in the Death of his Son, *quoad meritum*, so far as concerns the price, and the conditional pardon made out thereupon ; much more being actually reconciled, as we are upon the performing the Gospel-condition, we shall be saved by his living to intercede for us, and to see we have the fruit of his Death & our Faith, the Salvation of our Souls, *v. 11.*

And not only so, but when thus converted, we joy in God as having now received the attonement.

There was an attonement in his death before, but now we have interest in it ; having performed the Gospel-condition, we are actually, and not only *quoad meritum*, justified by it. What madness is in our hearts, if we refuse to hear Him that hath thus convincingly spoken to us from Heaven? *O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ was evidently held out crucified amongst you ?* He means by the Ministry of the Gospel : for, Christ was crucified at *Jerusalem*, and not at *Galatia*. And the same may by
the

the same reason, be urged on us. O foolish, yea more than foolish, even bewitched Creatures we! to do such an unreasonable thing, as to refuse to obey the Gospel, even we before whose eyes Christ is evidently held forth Crucified. If we perish we may every one of us say with him in *Terence, Et prudens, & sciens, vivus vidensq; pereō*, I perish knowingly and with my eyes open. We may say with the Apostle, *God in times past suffered* (yet not altogether but comparatively as the following words shew) *all Nations to walk in their own ways*, *Act. 14. 16.* Yea, and the *Jewish Nation* in comparison of us. *And God Act. 17. 30 neglected those times of ignorance* (as the words should be translated) *but now commands*, even with almost compelling evidence and power, *all men every where*, where Christianity comes, *to repent.*

3. This informs us, That fallen man could never have fulfilled the Law, or satisfied Justice for the breach of it; else Christ needed not to have died for this end, that God might be just; for, God might then have been just, and the justifier of fallen man, after their good deeds and sufferings, or satisfactions, without Christ's

N 2 Death.

Death. Whereas the Apostle tells, *All are concluded under sin*; and, that therefore all that were, or are justified, were are and shall be justified only this way, by the pardon of sin through this Propitiation, upon their Faith, Repentance, and new Obedience. To account our Reformations, Humiliations, Faith, Obedience, in the place of a Satisfaction, Expiation, for our evil deeds, is to pervert the design of the whole Gospel. *Christ is become of none effect to you whosoever of you seek to be justified by the Law*, Gal. 5. 4.

How contradictory to this whole Doctrine is the avowed Popish Tenent of Merits! Though some of their deluded ones amongst us are kept so ignorant of their own Religion, as to tell us, their Church holdeth no such thing, as the meriting eternal life by their works. I know they are all to pieces about this, as well as about other things they hold it Heresie to deny. But did these never hear or read them discoursing of their works of Supererogation, that they can, not only merit, but so over-merit, as to supererogate, and have much to spare for those that need Merits? Many of them, as *Bellar.* confesseth, speak at a higher rate for Merit than he himself, and yet

yet this moderate man is too high of all conscience, *Bellar. de Justif. lib. 5. Cap. 17. Jam verò opera bona justorum meritoria esse vite eterne ex condigno, non solum ratione pacti & acceptationis, sed etiam ratione operis, probatur his Argumentis, &c.* He maintains here, The good works of pious Men are meritorious of eternal life, *ex condigno*, and that not only upon the account of God's Covenant and Acceptation; (which is a contradiction in the very words) but upon the account of the very works themselves. And he tells us, *Cap. 12* One drop of Christ's blood was of Merit enough to have saved the whole World for the infinite Dignity of the Person; and cites the Decretal Epistle of *Clement 6th.* to prove it: and then adds, *At non dissimilis debet esse ratio meriti in capite & membris: Igitur sicut Christi meritum, ita merita justorum aliorum vim accipiunt à dignitate persone:* That is, there is the same account of Merit in the Head and in the Members: Therefore, as the Merits of Christ received their force or virtue from the Dignity of His Person, so do the Merits of other just and holy Men from the Dignity of their Persons. Yet he allows the Merit of good works to be ascribed not only to the Dignity of the Persons of

good men and worthiness of the works themselves, but also to Gods promise and acceptance; though it be a contradiction: For if of meritorious works, then not of grace; and if of grace, then not of meritorious works, else grace is not grace, and merit is not merit, *Rom. 11. 6.* But *Vasquez*, the renowned *Jesuit*, affirmeth and endeavoureth to prove these three things, 1. *Opera ex seipsis absq; &c.* That the good works of just men are of themselves, without any Covenant and Acceptation, worthy of eternal Life. 2. *Nulum dignitatis accrementum &c.* That no accession of dignity doth come to the works of the just, by the merits or person of Christ. 3. *Operibus iustorum accessisse quidem promissionem &c.* That Gods promise is annexed indeed to the works of just men, yet it belongeth no way to the reason of the merit, *Gabr. Vasques comment in 1^{am.} 2^{a.} qu. 114. disp. 214. Cap. 5. 7. 8.* If you be Christians, you abhor such talk; and I will offend your ears no longer with it.

How far is the performance of the Gospel-condition from meriting the things promised, when Christ dyed for this end, that God might justify and save them that perform it? *There is no other name given under Heaven whereby we can be saved.* Neither Saints
nor

nor Angels, could by any means redeem us, or give to God a ransom for us: For then, Christ dyed still in vain: For it is in vain for that to be done with greater cost, which may be done with less. Could we once see all our righteousness to be as filthy rags; could we cry out in sense of our unworthiness, wherewith should we come before him? Then we might with great delight hear Christ saying, come unto me, take up my yoke, and you shall find rest for your souls.

4. They much wrong God and Christ, that think, Christ dyed to procure liberty to sin, or to free men from duty, from obedience to the Law. He dyed to free men from the curse of the Law, but not from obedience to it; but from the curse, on condition of their sincere obedience. Christ hath indeed procured pardon for our sins and imperfect obedience; but enjoyns us, under the greatest forfeiture, a sincere endeavour of universal obedience. Some have said, Do but believe you shall be saved, and you shall be saved; do but keep up a good conceit of your safety, a strong faith (as they call it) and you are safe. Others, Do but rely, and you are justified and shall be saved. This reliance on Christ for justification and salvation

is a great duty; but a secondary one. None should trust in God, or stay himself on him for salvation, but such as first have the main of the Gospel-condition; such as fear the Lord, and obey the voice of his Prophets, *Isa.* 50. 10. It would be a Minister's sin to bid people rely on Christ for salvation, that are going on resolvedly in their sins; for such should be so far from relying on him to save them, that they ought to believe He will not save such as they, and it is to dishonour Christ to think he will. But they are to bid them Consent to the Gospel-terms, perform the Gospel-condition, and so rely. Relyance is a very inconvenient word to express the condition of justification by; because it is separable from justification: For a man may rely and yet perish, *Mich.* 3. 11. And one may be in a justified estate having the true Gospel-condition of Heart-consent, and yet think God will not save him, through some mis-apprehensions. And surely, they do not rely and trust on him to save them while they judg he will not, though they know none else can save them. But hearty-consent to the Gospel-terms is inseparable from justification: For a man cannot be or continue in a justified estate without hearty willingness to obey the Gospel. Ministers are to bid the
greatest

greatest resolved sinners Believe, while they take Belief in the Scripture-Gospel-sense, for Consent to the Gospel-terms, for accepting Christ for their Lord and Saviour, for believing the Gospel and carrying suitably to such a belief; but not in that sense that many use the words Faith and Believing. Christ, you see, dyed not that those might be justified that refuse finally to give sincere obedience to the Law, and so obedience to the Gospel; but that he might be a justifier of him that is of the Faith of Christ, of the Christian Faith, a Christian indeed.

5. We may learn hence, the infinitely mischievous nature of sin. What wickedness and malignity is there in it? when nothing but the Blood of Christ could expiate it. And, Oh the deep stain that sin maketh! that nothing but such pretious blood could wash out. A desperate disease sure, that required such a desperate remedy. The evil of sin should be more seen by us in Christs dying for it, then in millions being damned for it. If we could look into Hell, and see the torments there, they could not so fully shew us Gods hatred of sin, as Christ crucified doth.

Sin

Sin striketh at the Being of God, striv-
 eth with all its might that God might not
 be; it is enmity against God. In every act
 of deliberate sin we make a scoff at God's
 Holiness, contemn his Justice, we slight his
 Counsel as foolishness; think we know bet-
 ter than he what is good for ourselves, or
 we think God a deceiver, one that envies
 our good, and counselleth us for our hurt;
 we strike at his Rule and Dominion. No
 wonder if God be an enemy to sin, and
 set himself against it to purpose. No
 wonder, if God with great difficulty,
 and much ado hath returned into favour
 with Sinners. What fools are they that
 make a mock of sin, a sport at sin, at a high
 affront of the high and holy Majesty of
 Heaven and Earth. Will you laugh at that
 which was such a weight on the Shoulders
 of the mighty God, and Prince of Peace,
 and must be a bitter weight to thee in Re-
 pentance, e're thou get easment? Oh the
 blindness and prophaneness of the secure
 World! what a leight matter do they
 make of sin! make but little matter of
 outward gross sins, and look upon inward
 sins, as Pride, Malice, Covetousness as no
 sins. How easily they think God might
 pardon, and wonder God should make so
 much

much a do, think his thoughts should be like theirs, and he should hate it no more than they. How far are their thoughts from his thoughts!

Oh you that have slighty thoughts of Sin, as if a tame mild thing that hath no sting, no great hurt in it; *Let not my Soul come into your Secrets.* You do in your hearts blaspheme this great and stupendious transaction of Heaven, and that worthy name of Christ wherewith you are called; You despise God in your hearts, and say as David to Saul, *After whom doth the King of Israel pursue? after a dead Dog? after a flea?* As if he should say, Methinks the great King of Israel should never be so vain, as to trouble himself about such an inconsiderable fellow as I am. A dead dog cannot bite; a flea can hite, but a flea-biting is a small matter: you that think sin but like a flea, and its hurt like a flea-biting, you do charge the God of Israel in your hearts foolishly, as if he made all this ado in Christ's Death about nothing; you in effect maintain as if God did *magno conatu magnas nugas agere*, as if these things were but Childrens play, as if Christ died as a fool dieth to no purpose: For, if sin be such a slighty matter, then Christ died in vain. How far are your thoughts

thoughts from God's thoughts. You shall see it an evil and bitter thing, and of dreadful desert, and admire at, instead of condemning this Justice of God manifested in this wise plot of the Trinity for Man's Salvation, before ever you come to have this great benefit of it.

6, This speaks dreadfully to all unbelieving, impenitent Christ refusing Sinners. What will become of them that slight their Redeemer, that shall have no part in his blood, because they tread it under foot. If Christ died for this end, because else God could not with safety to his Justice pardon believing, repenting, returning Sinners; what will become of them that believe not, repent not, return not? The death of Christ is to incorrigible Sinners the dreadfullest story they can read; it setteth convincingly forth before their eyes, and thundereth out to their ears, the inexorable Justice of God, and what a fearful thing it is to fall into the offended hands of the living God. It may make a man sweat, may put a man into an agony, to tell of those things that are by the sufferings of Christ, proclaimed aloud to the World, to befall wilful contemners of this offer of Christ

Christ and Grace. *If these things were done to the green tree, what shall be done to the dry?* If he whose judgment was not to have drunk this cup, hath drunk so deeply of it, *Art thou he that shalt go unpunished?* Jer. 49. 12. *How shall they escape that neglect so great Salvation!* You that say, you cannot believe, God will be so severe to impenitent Sinners, as the Scripture and your Ministers tell you, see here dreadful Justice and believe; see here how severely God dealt with his only beloved Son, when he had undertaken to satisfy for our sins, to be as it were our Substitute. If any should now escape, surely he should; he was but as a Surety. How little encouragement hast thou to think he will dispence again with his Threat, that hast seen how hardly he hath dispenced with it before. God hath once indeed accepted of a great sacrifice for sin, but if Men now once finally refuse him, that thus speaketh from Heaven, *There remains no more Sacrifice for sin.* If any man when he hears the words of this Curse, (that fell on Christ, being made a Curse for us) shall bless himself in his heart, saying, *I shall have peace, though I walk in the way of my own heart,* and not after the appointment of my Lord-Redeemer; surely the wrath of God shall smoke against that man, and

and God shall blot out his name from under heaven, and he shall bear his iniquity himself for ever and ever. What remaineth for such but a fearful looking-for of judgment, and fiery indignation that shall devour such adversaries, such enemies that would not have this man (the Lord Jesus) to rule over them.

7. This speaks comfort to true Believers, to repenting, returning, Sinners; notwithstanding their great sins they have been guilty of before Conversion, and since Conversion. God hath, you see, set forth Christ a Propitiation. You need not fear, that you should feel what he felt, such expiatory hell-sorrows, or eternal and destructive punishments. Yours shall be common to Men, common to Christians, leight afflictions, and for a moment, and sanctified and well rewarded. When your hearts ake and consciences accuse, and the Law and Justice, and Holiness of God, seem to urge for Satisfaction, look here at Christ made a Propitiation. Do not say, It is we that have sinned, and we must suffer, the sins were committed by us, and must lie on us for ever. What did God lay the punishment of our sins on Christ for? it would have been thus if Christ had not died; if it must yet

yet be thus, Christ died in vain. *Who shall lay any thing to the charge of God's Elect, it is God that justifieth, who is he that condemneth? it is Christ that died; yea rather is risen again, who is at the right hand of God; who also maketh intercession for us; who will make it his business to see you have the fruit of his Death. God is well pleased with you, through him that loved us, and gave himself an offering and satisfaction to God for a sweet smelling sacrifice.*

Thou art 'often it may be saying within thy self, I want Righteousness, the righteous Lord loveth Righteousness, Heaven is a place only of righteous ones; How can such an unworthy creature stand before him without Righteousness? If I had not sinned, or not so hainously sinned, how well it would have been with me? O happy Angels and Saints in glory, they have Righteousness! Why, notwithstanding our unrighteousness, yet in the Lord Christ we have Righteousness, *Whereby we are made acceptable in the Beloved.* So that now Justice it self is become your friend: Now because God is just, the penitent true Believer is and must be justified. *Now God is faithful and just to forgive you your sins;* it would not be justice and faithfulness to do otherwise, when he hath

hath made this Righteousness over to the World by this Law of Grace, this second Covenant; and you have the condition of the Covenant.

You that are sensible of the great wrong you have done the Lord, here you may comfortably see it made up and satisfied for. Lord thou art well paid, thou hast greater Satisfaction in saving than in damning me: In damning me, thou hast only my blood for Satisfaction; but in saving me, the blood of Christ. God hath been dishonoured by you; but look here, and see Christ giving him as much honour as you deprived him of.

The price is paid, yea, and accepted by God, and he hath declared his Satisfaction there with; and made a Law of Grace upon it, and cannot go back, and now saith, Fury is not in me. This should be health to our bones, and wine to our hearts. And that which hath satisfied God for the sins of Thousands now in Heaven, may well serve to satisfy the Conscience of any yielding, submitting, turning sinner upon Earth. Here is a Pillow to lay heads and hearts on, here is stability and certainty, here is something for the sole of the foot of our Soul to rest on. You may come
boldly

boldly to the Throne of Grace, having such a high Priest. You may sit under Christ's shadow with great delight, shaded from the heat of God's displeasure. He was scorched with God's wrath that we might be cooled, shaded, comforted, by that shadow, that he hath made for wearied Souls by being hanged on a Tree. All other Shadows are shadows fleeing away. Worldly Comforts and Shadows are like burning Glasses, they more they shadow us, the more they scorch us, for the most part. There is a worm in all other Gourds, they die, but our Redeemer liveth; *And because I live you shall live also.*

8. This speaketh, comfort may I call it? that seems too high a word; and therefore, I will rather say, It speaks encouragement to Sinners thinking upon a return, and to Sinners to return. Here is great encouragement to come, Return and live. There is no greater hindrance to motion, than want of hope: no man hath hired us; we have no wages offered us. *Judas* was called upon to return, but she answered, *No, for there is no hope; for I have loved strangers, and after them I will go, Jer. 2.*

25. It

25. It is as good, we use to say, to sit idle, as work idle. How little encouragement would there have been for Prayers, Tears, Repentance, Reformation, if Christ had not died. *Esau* we read, *Heb. 12. 17. found no place of repentance, though he sought it carefully with tears.* The meaning is (as you may plainly see by perusing the places) though he sought it with tears, that his father *Isaac* would repent and change his mind, and call back the blessing from *Jacob*, and give it to him; yet he found no place for his Father's repentance, for change of his Father's mind, though he wept and said, *Bless me, O my Father.* So, if Christ had not died, you would have found no place for God's repentance, for altering his sentence, *Cursed is every one that continueth not in all things written, &c.* Though you had sought it carefully with tears; He would have said, *What I have written, I have written.* It would have been uncomfortable praying, when we must in effect say, Lord dishonour thy self for our sakes: uncomfortable asking to ask for that which God in justice and honour cannot grant: when God may answer, *Even ask the Kingdom also; Ask as well that I be not God,*

as that I be not just. But now though God may have glory in my destruction, the glory of his justice, yet he may have greater glory in my Salvation, even the glory of this stupendious Justice and Mercy. Now there may be glory to God on high, and yet peace on earth, and good will toward sinful man.

* Here is yet hope for the greatest Sinners, it is now no blemish to God's honour to save the greatest Offenders. He designed great things in giving Christ, there is plentiful Redemption. *He is able to save to the uttermost them that come to God by him. The blood of Christ cleanseeth from all sin.* No spot or stain is of so deep a dye, that the blood of Christ cannot wash it out; No Disease so desperate, that he cannot cure it; No Debt so great as to be unsatisfied for. Aggravate thy sin to the highest, and spare not; this red Sea of Christ's blood is large enough, deep enough to drown the tall Egyptian Host of thy Sins.

If one Man by his sin was able to destroy a World, surely God by his Sufferings is able to save the VWorld, would the whole world run after him, as the Jews once enviously spake: So long as thou art one of

the World, and thy particular sins; are not so great as the sins of the whole World; thou hast encouragement to come. *They that come to him he will in no wise cast off,* as if above his power to cure and heal. *Come unto me all you that labour, and heavy laden: take up my yoke, and I will ease you.* He saith not, I will do it if I can, it is a provocation to make such a Supposition; to despair here is to make Christ as no Christ. Whosoever will, let him come. None shall ever be able to lift up their heads so high against God hereafter, as to say, Lord I would, and thou wouldst not; I would have had thee on thy own terms at last, though I long rejected thee, and thou wouldst not help me, or receive and accept me upon this my hearty willingness. No, God will be able to say of those that perish, I would and you would not. Nothing but final wilful refusal of Christ and his Government shall undo you. It was a convincing sign of recovery from Sicknesse, *20. Hezekiah,* that the Sun went back. Are we sick, sin sick, even to death? let this be a convincing sign of hope to us, our Sun, the Sun of Righteousness hath gone back many degrees. Let this perswade thee he will not deceive thee,

if

if he would, he could have done it at an easier rate, than the blood of his Son. God is willing, ~~wast thou but willing~~ all is done, It is certain there cannot be any other hinderance. How willing was God to save thee, that sent Christ to die for thee; and sure Christ valued thy Soul much, or he would not have given such a price.

O 3 EXHOR-

EXHORTATIONS:

1. **S**Tudy this Truth, this Mystery of Christ's Death more. The Angels themselves desire to look into it; they are Students in this piece of Divinity, though it little concern them in comparison of us, *Socrates* said of Philosophy, That it was nothing else but a meditating on death; We may with more shew, say of Christianity, Christian Divinity, It is nothing else, but *meditatio mortis Christi*, the Meditation on Christ's Death. How unworthy are they of the name of Christians, that neglect this study, that had rather hear or read any moral discourse of commendable Heathens, than the Gospel of Christ. When *Austin* could take little delight in *Tully's* Works though worthy ones in their kind, because the name *Jesus* was not found there. Yet some look on Christianity and the study of Christ as below them.

How unworthy of that worthy Name, where with yet they would be called, are that sort of people risen up in our days, that call our Christ a carnal Christ, that call
this

this Christ without us, that died at *Jerusalem*, rose again, and sits in *Herven*, a carnal Christ. They are all for a Christ within us, a Spiritual Christ (as they speak) and that in opposition to a Christ without us. What do they mean by a Christ within us? a work of Grace on the heart? let us grant they take it in such a sober sense. This is indeed the condition of our interest in Christ without us; but this is not the Attainment, the Propitiation that the Angels desire to look into: For, this Holiness they have in a more glorious manner, than our Christ within us, our imperfect holiness can present to their view. This was not that Christ crucified that the Apostle did so prize the knowledg of. And this work of Grace could never have been within us, had it not been for a Christ without us; and had it been within us, yet it would never have been available to Salvation or Justification, but for the Christ without us. There is no blood, no satisfaction in this Christ within us; nothing but what would have been esteemed by God, and is in reality as menstruous rags, in respect of attaining Justification, without this work of Christ without us, upon the Cross. And

yet these would make, Grace should I say? I rather say Morality and Civility; yea, to speak truly of some of them, Incivility and Discourtesie their righteousness. Though it be a Gospel-command to be courteous. These delight so little in our Christ without us, that it is with much difficulty, that they will confess Christ come and crucified in the flesh, if indeed they will confess it; for some shrink at such a question, and would fain put it off. And I dare say, That any of you, that ever heard them talk, can bear witness that they speak not as men delighting in, or making any account of this Propitiation, Ransom.

Cursed are they that love not our Lord Jesus. These honour not God. The honour that cometh to God by works of Creation and Providence, is counted as no honour in comparison of the honour that comes to him by this Redemption; therefore it is said, *He that honoureth not the Son, honoureth not the Father.* God accounteth all honour as no honour in comparison of this. Hence we read Ephes. 3. & ult. *Unto him be glory in the Church by Jesus Christ.* Phil. 1. 11. *Being filled with the fruits of righteousness, which are by Jesus Christ unto the*

the glory and praise of God. And, Spiritual Sacrifices acceptable to God by Jesus Christ. And in heaven the loudest and highest praises will be upon this account, Worthy is the Lamb to receive honour, &c. These seeking to establish their own righteousness, make void the righteousness of God, through their ignorance of the Righteousness of God. Wonderful! that ever the Devil should so bewitch people, that ever the God of this World should so far blind men's eyes, that ever he should so prevail with this device to work Christianity out of Mens hearts, so as to make them renounce the Christian Religion, under pretence of high Christianity; to look on Christ as a carnal Christ, or the blood of Christ as a common or unholy thing, on our Redeemer (whom all Christians venerate and adore) as a low nothing, and to call his faithful Ministers lyers and deceivers.

But study you these things, that you may admire Christ; for he is, and is to be admired in, and of all his people. Here is not such obscurity, as to discourage your endeavours, nor such facility as to occasion your contempt. You may easily see

see enough to admire all your days; and yet still you are to learn. It may be said to them of the highest forme, *Go and learn what it means*, what Christ crucified means. Here is a riddle of Mercy, a riddle of Wisdom, a riddle of Justice. Christ is called, *Wonderful*, He is so in his Natures, Offices, Death. Let these things be much in your mind. It is like his complaint, *Diem perdidit*, I have lost a day, to have cause to say, I have lived another day and have not had a serious thought of Christ and his Death. *Do this in remembrance of me. Look upon him whom we have pierced. Study the reasons and ends of his sorrows and sufferings.* He died not as a fool dieth; it was for some great end, and this end must not be frustrated. What to us if it be as to us! This knowledge would be better to us than our daily bread, this Study is more necessary than our appointed food. Is there but one Medicine in the World to heal us? and will you not learn it, study it, and the use and virtue of it, and how to apply it by Meditation, that it may have its diversity of effects upon us? St. Paul desired to know nothing, *but Christ and him crucified.*

ed. And Peter's last words of Exhortation, in his last Epistle are, *Grow in grace, and in the knowledg of our Lord Jesus.* And acting our faith and knowledg of these things, by Meditation would be hugely influential to work and increase grace. Come to other knowledg, and he that encreaseth knowledg, encreaseth grief and sorrow; but he that increaseth in this knowledg, and is suitably affected with it, layeth a foundation for perfect peace, quietness, and assurance for ever.

Let Ministers study this more, and so preach this more. I desire to know nothing among you, that is, to know so as to preach nothing among you, save *Christ and him crucified.* Preach not yourselves but Christ. *Use much plainness of speech.* Preach not like *Moses* with a vail on your face. Let not people live and die in ignorance of Christ if you can help it. Discover all to Sinners. Let them see the Lord their Righteousness.

Now in studying and contemplating these things, Admire.

i. Admire the Justice of God. Never was such Justice heard of since the world began; Justice in a Mystery; He spared
not

not his Son, that he might spare Sinners; He hardened his heart against the cry of his Son, that he might open his heart to the cry of Sinners. Behold how he not only loved us, but hated sin. The dreadful instances of man cast out of Paradise, the drowning of the World, the destruction of *Jerusalem*, the reservation of the fallen Angels in horror and darkness, are fearful Monuments of God's hatred of Sin.

But here Justice and Holiness shine as the Sun in the Firmament. When his beloved Son stood in the place and stead of Sinners, he must die such a shameful, painful, accursed death. Surely had there been any respect of persons with God, could Justice have been perverted and drawn aside with any considerations, his only beloved Son should have escaped. Here is inexorable Justice, inflexible Justice. This declared his Righteousness indeed, that he would not spare Sin, but punish it, though on his innocent Son. Here is infinite Justice, fear it, dread it. Make this God thy fear and thy dread.

2. Admire

2. **Admire** the love of the Father and the Son. (The Father! Bless God for this Propitiation. How dreadful was our condition. How if Justice had taken thee by the throat, and said; Pay me what thou owest? thou couldst not have repli'd, Have patience with me and I will pay thee all. God lays great engagements upon us, in causing his Sun to shine, in giving rain and fruitful Seasons, in making Provision for our bodies; but that which should endear him most to the world; and should occasion our highest Praises, should be the providing a righteousness for our Souls. Oh, that the Lord should look upon such dead dogs as we are. *What is man! that thou art mindful of him, and the son of man that thou shouldst visit him!* That thou shouldst give him such a Physician, as thy Son, to cure him with his blood. *What is man that thou shouldst magnifie and set thy heart upon him.* Admire and wonder at the love of the Son, that Christ the Lion of the Tribe of Judah, should be willing to die for such dead dogs; that God's Fellow should be willing to be smitten and wounded; that by his stripes we might be healed; that he should give Himself, his Blood and Soul
a Ran-

a Ransome for Traytors, for Ethernies ;
 That he should intercede, as Moses, *Blot me,*
I pray thee, out of the book of life ; and say
 as Paul, *Let me rather be accursed ;* That
 he should say to his Father, *If they have*
wronged thee, put it on mine account, I will
pay it, written, not with my hand, but with
my blood. That he should say with Rebeckah,
On me be thy curse, my Son : That Christ
 should go into the fire, that we may be
 as brands pluckt out of the fire ; that the
 most blessed should be willing to be cur-
 sed, that we cursed ones might be blessed.
 That such a tree of life, such a fruit-bea-
 ring tree, should be willing to be cut
 down and die to save trees of death, dead,
 dry, and barren trees, cumbring the
 ground. It is commonly said of Men
 undone by Suretiship, Their own
 kind hearts undid them. We may say of
 our dear Redeemer, His own kind heart
 laid him thus low, brought these calami-
 ties upon him. How dear should he be
 to us ? *Quanto pro me vilior tanto mihi*
charior.

Labour to know this love of God and
 Christ, which passeth knowledg, that
 you may be able to comprehend with all
 Saints,

Saints, the height, length, depth and breadth of it, Ephes. 3. 18, 19. Had we hearts as full of love as they could hold, yea, as full as all the hearts of Men and Angels could hold, we could not love Him, as he deserves from us. We had need, with the Widow, to beg and borrow Vessels to fill, our hearts cannot hold enough. Were we not cold frozen pieces of Earth, the fire would burn while we are musing, This love of God and Christ would set our hearts on fire.

3. Admite the Wisdom of God in this great Transaction! This was matter of reproach amongst the Heathen, their grand Objection against Christianity, *Deus vester Patibulo affixus est*, your God was crucified. And Christ crucified was to the Jews a stumbling block, and to the Greeks foolishness; But it is Wisdom to them that are perfect; and to them that are saved by Christ, Christ is the Wisdom of God, and the Power of God. 1 Cor. 1. 18, 24, 25. Never was such a strain of Wisdom heard of as this since the World began. O, the wise plot and contrivance of the Trinity for the salvation of lost man! here are treasures

tures of VVifdom, unsearchable riches of VVifdom; VVifdom in a Myſtery, to find out a way for the greateſt Juſtice and Mercy to meet. VVifdom bringing light to us out of Chriſt's darkneſs; life out of his death, making the fall of Chriſt the riſing of the World. Such wiſdom as the Princes of this world knew not, ſuch wiſdom as the ſubtile Devils could not fathom. Wiſdom confounding the Devils, and making them to help forward our Salvation, by endeavouring our ruin, in deſtroying Chriſt. He deſtroyed his own Kingdom, in ſeeking to deſtroy Chriſt's Kingdom.

2. *Exhort.* Keep humble and low thoughts of your ſelves; yea, be aſhamed and confounded in your ſelves, becauſe of his kindneſs in being thus pacified toward you. Look to the hole of the pit whence you were digged, and ſee what you were by nature, and what your lot and portion was. Look at your ſelves, at the beſt, but as beggers in the elder Brother's Clothes. Say of your Righteouſneſs, alas it was but borrowed! Some are admiring their own virtuous lives, the innocent lives they

they have lived; these cannot but sleight the Death and Satisfaction of Christ; This is a direct opposition to the Grace of the Gospel; and Publicans and Harlots will have benefit by this, before them that justify themselves. What needed Christ to die for thee, if thou be so good as thou wouldst make thy self? The design of the Gospel is, that every mouth might be stopped in boasting, and all flesh be guilty in their own sight before God. And this is one part of the condition of life and righteousness through Christ, to be deeply sensible, how just it would have been with God to have damned us. And the full Soul, in this sense cannot but loath this honey-comb: And these truths would be sweet unto us were we pinched with want and hunger.

3. Prize your Souls, set a high value on them; since God did so, Christ did so. They were ransom'd at a high rate. You have heard sometime of the ransom of a King, as a huge matter; it is nothing to the ransom of a Soul; this is precious indeed: Christ that well knew the worth of souls, paying so dear for them. Our Souls were not redeemed with corruptible things, as silver and gold; do not sell them away for silver and gold, for that which could not purchase them. We were not free-born; with a great sum was this free-

P

dom,

dom, this reprove and hopeful time of trial obtained; sell them not away for trifles. Thirty and two years and upwards, was this Temple in buildidg, this Soul in redeeming by Jelus Christ, the Son of God: lose it not, sell it not, for the sinful fading pleasures of a few days; destroy it not in three days.

4. Look too, that this Blood be not lost, this great Counsel of Heaven lost as to us. Look to your selves, that we lose not the things which we have wrought, *but that we receive a full reward*, 2 Joh. v. 8.

It is a sad thing for a man to complain, I have beaten the air, and spent my strength in vain. Have you done and suffered so many things in vain, if it be yet in vain? but much more should this prevail with us, take heed that you lose not the things, that Christ hath wrought. A sad thing, for Ministers to complain, We have spent our strength in vain: but much more for Christ to say, I have lost my labours, tears, wounds, death, as to these men.

The Righteousness, and Pardon, and Life which he hath purchased, were not for Himself, he hath no more need of them than the Heavens have need of rain, or the Sun of light. Cut off, but not for himself; therefore, if you refuse this offer, you endeavour
in-

interpretatively, that it may be said of Christ; *He died as a fool dieth*: You say to Christ's face virtually, You might have been wiser than to work and take pains, for one that gives you so little thanks.

Is this thy kindness to thy friend? is this thy thanks to thy Redeemer? hath not Christ deserved thee? If the Devil and Sin, have, and will do more for thee, let them take thee: Say then, I love my Master Sin and Satan, and will not go out free. But study how thou wilt answer it to God, and look thy Redeemer in the face. Do you mock God, and your Redeemer? and say, you might have spared your self, as *Peter* bad you. Who bad you thus love me? you might have let the loving me alone. God will not be mocked, *Be you not mockers lest your bonds be made strong*; And Christ will yet have some reward in well doing, and honour in thy ruin; thy refusal, and punishment for it.

But these are Secondary ends, and ends only upon supposition of rejection of his Grace. The primary end of his Death and law of Grace is your Salvation: for, he came not into the world primarily to condemn the World; but that the World through him might be saved. God sweareth, he desires not the death of the wicked, but

rather that he would turn and live. The primary end of the Gospel and law of Grace is your Obedience and Salvation; and secondarily upon Supposition of your refusal Condemnation. It cannot be said of a Governor making a Law, It was weakly done of him when he foresaw many would break it, except he want power or justice to vindicate it. Dare you say, It was not wisely done of God to make the first Covenant with Promise to *Adam*? because he foresaw he would lose the benefit of it, and incur the curse; and dare you say, It was no kindness. Suppose God had not known; Would that have made any change in the thing, by making the sin greater, and God's kindness more. This is to say, God's Omniscience hinders him from being Rector of the World, from being able to make gracious promises to the Obedient, and just threatnings to the disobedient. Take heed of such Doctrins as would in their own nature cause you to have hard thoughts of God, and discourage your return to him; and conclude they are false that are so expressly contrary to the whole tenor of the Gospel; though you know not how to answer the Objections. I dare confidently tell you others can, and have answered in the main such difficulties satisfactorily, and that in a way well agree-

agreeing with special grace. And I could do it (satisfactorily to you I think) and should now, if I thought it not inconvenient to turn to an alien subject. But suppose I could not, no nor the ablest men, must we therefore deny plain Scripture-Truths? because men know but in part, and can answer many difficulties but imperfectly. But to return: Shall Christ fall short of the primary end of the travel of his Soul? This is the reward and fruit Christ waits for, to see the travel of his soul, to see his seed, a generation of Sinners, turning and accepting his offered Salvation; and then he will say, My blood was well shed indeed; I am well paid, well satisfied, so Israel be but thus gathered: and this he waits for, and strives with thee about.

Again, Is this thy kindness to thy own soul, not to hearken to the cry of its necessity for a Saviour? it is in your power to reject the Counsel of God, against your selves, to your hurt; it is in your power to frustrate all, and to make your selves of those that shall have neither lot nor portion in this matter. But if you perish, it is not long of Christ, but of your selves, you chose it. Would you be wise, you should be wise for your selves; but, if you be scorers, you alone shall bear it. Once all was lost, hopeless and helpless you were; but, through

through this Propitiation it is once more brought to your choise whether you will perish or no. *Why will you die?* if you will die, who can help it, I cannot ; I can only witness, I called, and you refused to come. And I hereby call you, *Noverint universi, &c.* Be it known therefore unto you, Men & Brethren, that through this Man, and this Name, is preached to you the forgiveness of sins, and by him all that shall believe, all that shall receive him, shall be justified. And, There is no other name under heaven given, whereby you can be justified and saved; and if you refuse him, it is in vain to look for another.

Are you willing to comply with this design of God for your eternal welfare, or must I say you refuse to come? Will you, or will you not, accept Christ for your Lord Redeemer, to sanctifie and save you? If you will indeed, you shall certainly be saved; If you will not, why will you not? what displeasure have you taken against Christ? what blemish do you see in him? what is there that offends you in this wise stupendious dispensation of Christ crucified? What prejudice have you entertained against this Counsellor of God? What, do you think his terms too hard? so that all things considered, it would not be for your good. Then you think Christ counselleth you for your hurt; if so, you have interpretatively worse

swore thoughts of Christ, than you ought to have of the Devil: for, you ought to think the Devil no worse than he is; and, if you think Christ calleth you for your hurt and loss, and tells you what you shall never find true, you think Christ envies your good, & would deceive and cheat you, by perswading you out of it: and, what

is this but to think him worse than the Devil; for, the Devil, though he would deceive you, yet he never died, and shed his blood to deceive you: But, if it be for your hurt to turn from sin, and deny your selves, and take up his yoke, Christ hath died to undo you, which would be strange maliciousness. O the hainousness of this sin of refusing Christ! it is virtually to esteem him the horridest Impostor that ever the Sun saw.

What a dreadful thing it is to stay a day, or a night, under the guilt of this refusal of Christ. He that thus believeth not, is condemned already, and is yet under the curse; and if he do but walk up and down the few more days, and sleep out the few more nights of his life, he will be remediless: for *there is no more sacrifice for sin.*

But yet there is Balm in Gilead, there is a Physician there; why is not our health recovered? There are treasures in Christ, treasures of righteousness he would fain part with. Oh say, These and these neglect Christ, despise his riches; It may be thy Master, if thou be a servant, sleights this great and honourable ones treasures, and will not receive at his hands the things which he hath bought and brought; but say

If any doubt of the truth of the Scripture-Doctrine let them (if they judge their Souls worth so much pains) read those Learned Books lately written in English on this Subject, and doubt if they can.

say thou, as *Gehazi*, *As the Lord liveth, I will run after him and take something of him* : And I can assure thee in his name, whose Messenger I am, that he will be as ready to part with it to thee, as ever *Naaman* was to *Gehazi*.

5. Have nothing to do with Sin. The *Philistines* would not tread on the threshold they thought brake their Idol *Dagons* neck: The *Jews* would not put the thirty pieces given for betraying Christ into the Treasury, *Because it was the price of blood*, Mat. 27-6. Will you look on sin as gain? on that which you have gotten by sin as gain? It is the price of blood. Should that be pleasing to thee which was so bitter to Christ? *David* would not drink of the water his Worthies had ventured their lives for, but poured it out, and said, *Is not this the blood of the men that went in jeopardy of their lives*, 2 Sam. 23-17. Wilt thou put that Serpent into thy bosom, that hath stung to death thy dearest Relation? A strange sight for a child to delight in that sword or knife that killed his Father. Some will break Gods law for the gain of twopence: God made not such a light matter of the breach of his law. Let this conspicuous Justice of God be as a flaming sword, to keep you from sin. Since Christ hath di'd for sin, let us die unto sin; yea, let us rather chuse to die than to sin.

Lastly. Live to your Lord Redeemer, walk as they that are bought with such a price; say to Christ as the people to *Gideon*, *Rule thou over us; for thou hast delivered us from the hand of our enemies*. He died that they which live, might not live to themselves. A strong and constraining bond of obedience and thankfulness is laid upon us. Offer up Souls and Bodies a living sacrifice to him, that offered up himself a dead sacrifice for us. Be chearful in suffering for him, grudge not at suffering any thing for him, that suffered so much for thee. Christ loved not his life unto the death for our sakes. A

A Discourse concerning the Apostle *Paul's* meaning by *justification by faith*, occasioned by some passages in the Sermons.

An Endeavour to make apparent that the Apostle Paul by justification by works, and by the law, means justification for mens deserts and merits, or by unsinning obedience without pardon; and by justification by faith, means pardon of sin upon mens believing and turning from sin to God; and that it is not in the least his design to exclude repentance and sincere obedience from being a condition of our justification, but that he includes them in the word Faith.

First, we are sure whatever the Apostle teacheth is consistent with himself and the whole tenour of Scripture :

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Therefore his meaning cannot be, that it is not necessary, or that it is dangerous for any to repent and turn from sin, for pardon, for justification and salvation. But this I have already cleared.

Secondly, we are sure whatever the Apostle saith is true, and his arguing cogent; as when he tells us Rom. 4. 4. *To him that worketh the reward is not reckoned of grace, but of debt*; and Rom. 11. 6. *If by grace, then it is no more of works; but if it be of works, then it is no more of grace.* Now this would not be true (for a reward may be of works, and yet of grace) unless by works he understand meritorious works, or full and compleat innocency. If there be a promise made of a reward to a work, yet if the work be inconsiderable in value to the reward, this reward is to be ascribed to the grace and favour and kindness of him that promiseth and giveth the reward, and not to the merit of his work that receives it. It would be in this case, of grace as the cause, though of works as the condition, the works not being meritorious. Else it would be impossible for any promise to be a gracious promise, that hath any duty for the condition of it: which to as-

firm

firm would be the abhorring of any rational soul, yea though the condition was to be performed by the mans own strength (whatever any say to the contrary) which yet is not in the case in hand I willingly grant; yea, a conditional promise would not be one jot less gracious if the condition was to be performed by man of himself; and is not more gracious, because God causeth us to perform it; only this causing us to perform it, is more of grace. Dare any deliberately say these conditional promises were not of grace, because a work made the condition? viz. *If the wicked turn he shall live; Repent, that your iniquities may be blotted out.* Nay, do we not expressly read such are of grace? Jer. 3. 1, 12. *Thou hast played the harlot with many lovers, yet return, and I will not cause mine anger to fall on you: For I am gracious and merciful.* 2 Chron. 30. 19. *The good Lord pardon every one that prepareth his heart to seek, &c. though he be not cleansed according, &c.* Nehem. 13. 22. *Remember me, my God, concerning this also, and spare me according to the greatness of thy mercy.* Jonah knew if God spared Nineveh upon repentance, it would be an act of grace; I

know thou art a gracious God and merciful, Jonah 4.2. Whatsoever any one gives or promises to another, that works, more then the merit of the work amounts to, is of grace; and the justification of any man upon any terms less then the obedience of the law in every thing, is of Gospell-grace, to wit, of pardon.

Thirdly, the opposition of the Apostle is good and true, if by works be meant meritorious works deserving the reward, or full and compleat obedience to the law in every thing, *viz.* if of meritorious works, then not of grace; then the reward is no more then what is owing in strict justice; and one need not cry *gratias*, grace, grace; need not give thanks for such a reward. And if of compleat unfinning obedience, one needs not pardon, cannot be pardoned, cannot give thanks for the reward, as having of it upon the account of sin pardoned.

Object. But would not *Adams* justification have been of grace if he had continued his innocency, though it would have been of works?

This some object against this tenent, that the Apostle meant it of meritorious works, or full obedience; and I never saw

saw this well cleared, and many are much puzzled with it ; therefore I will speak the more largely to it.

Ans. I distinguish here between justification simply taken, as justification of an innocent man accused or accusable, though falsely ; & between the justification of a man with the resultancies from it ; which though immediate resultancies, yet come on him upon his meer justification, by virtue of some gracious law, promise or covenant made on condition of his innocency

First, Suppose there had been no promise made of everlasting happiness to *Adam*, on condition of continued innocency, but only a threatening that if he sinned he should dye, be damned. First, in this case while he had continued innocent it would have been of debt not to have condemned him as a sinner ; and so justification of him from any thing befalling him for the breach of the law would have been of debt, and not of grace ; no thanks. Secondly, but his justification in this case would have reached but a little way, would have resulted no further then I have expressed: For God might yet when he pleased have annihilated him ; for it seems not rati-

onal to affirm that if God make a rational creature, he may not lawfully and in equity unmake and annihilate it, except it offend him : this would be to impose hard terms on God. But yet it would be of due debt, that this annihilation should not be as a token of his displeasure, and for the breach of the law, if he had not broken it as is supposed.

Secondly, suppose the covenant run thus : If he obey he shall live eternally happy; but if he sin he shall dye, be damned ; as it is supposed it did.

First, here while man keeps his innocence, that he be justified as innocent, and not condemned as guilty, is of natural equity, and not of grace. Which would have been enough, had we no more to say, to justify the Apostles speech if we take it not strictly, but as we use to doe other moral sayings, the foundational and most immediately obvious part of justification being of debt.

Secondly, but that this very justification would reach so far as right to continued life and happiness, would be of grace : because that promise that causes this right to result, during him
inno-

innocent, was of grace, and not of debt.

Thirdly, yet this justification thus resulting to continued life and happiness, would not (man continuing obedient) have been of Gospel-grace, of that kind of grace which the Apostle hath occasion mainly to speak of, which is mercy and pardon; it would not have been of Gospel-grace, of forgiveness; which is the thing the Apostle hath much in his eye. No thanks would be due upon the account of forgiving him any thing.

Fourthly, but to clear all beyond possibility of exception, the Apostle only speaks *ex hypothesi*, and on supposition: for the creature cannot possibly merit any thing of God (but as above said, that if innocent, he be not condemned as guilty) and the Apostle knew their works were not meritorious, that his opposers pretended were so. Now suppose I say that obedience was meritorious of eternal life, of the reward; suppose man did any thing meritorious of Heaven, then *ex hypothesi*, salvation would not be of grace in any sense, but properly of debt, which is all the Apostle here affirmeth. And it seems the Pharisaical Jews went

as high (as some Papists do now) as to hold their good works meritorious of eternal life; and our Jewish Antiquaries manifest that this tenent was common amongst them: and you see, if of meritorious works, then not of grace in any sence. And in this sence *Adams* justification to life upon his unfinning obedience would not have been of meritorious works, but of grace, though not of pardon and Gospel-grace and mercy. It is easie to answer, take it which way you will. For if you will by *works*, understand no more then perfect obedience to the law, then justification will not be of Gospel-grace, which is pardon. But if by *works*, you will understand works properly meritorious of salvation, then if of works, not of grace at all. And in some places the Apostle seems to take the words in one sence, sometimes in the other. For as here he seemeth to mean proper merit, so Gal. 3. 10. *As many as are of the works of the law are under a curse, for it is written, Cursed is every one that continueth not, &c.* implyeth, man should have been blessed and not cursed, as being justified by works, had he fulfilled, &c. Here justification would have been of
works

works not properly meritorious, but being of law-works it would not be by Gospel-grace and pardon ; though there would have been in such a case the law-grace spoken of. For (to speak by way of Anticipation) if God was not bound in strict justice to make such a promise, If man obey perfectly he shall be happy; if the making of it was of grace, the making of it doth not hinder the performance of it from being of grace, law-grace ; no more then Gods making this law, That sinner that repents and believes shall be saved, maketh mans justification for being of pardon and Gospel-grace.

Object. The Jews works and priviledges were not meritorious, nor perfect; Therefore the Apostle doth not mean by *works*, meritorious works, or perfect.

Ans. First, it is true they were not meritorious, else they would have been justified and saved of debt without Christs satisfaction.

Secondly, but they maintained and pretended their works such, and this was to make Christs death vain. This very opinion made them slight Christ, and kept

kept them from submitting to the righteousness of God, the Gospel-way of justification. And (by the way) if any should now have this conceit concerning faith, repentance, sincere obedience, works of charity, viz. that they are meritorious of their justification and salvation, a satisfaction for their sins, recompence enough to justice; they would be in the same condemnation with these, and Christ should profit them nothing. For this was the reason why circumcision and other observations of the law would undoe them, *Gal. 5. 2.* not because they had that merit in them which they supposed: for then they would have been justified and saved by them; but because they conceited them meritorious, making them worthy deserving men, and so could not possibly, during this conceit, expect or desire justification in Gods way of grace or mercy through a propitiation; they could not but despise it, as esteeming they had no need of it, as indeed they had not, if their conceit was true.

Fourthly, Faith and repentance are works (it would move a man with pity to see the weakness of mens attempts to prove

prove that faith is not a work, when Christ himself calls it a work) therefore his design is not to exclude every good work from any interest in justification ; else he would exclude Faith it self ; but only perfect or meritorious works, or works conceited so to be ; which comes all to one: For as works really compleat, or meritorious, would essentially hinder pardon by Christs death, being essentially inconsistent : so a man conceiting his works meritorious, is by Gods law of grace excluded from any interest in this propitiation : For he hath made it a part of the condition, that men be sensible of their unworthiness, unrighteousness, and undone estate without Christ and pardon. You see what the Apostles meaning is not; now that you may see what his meaning is, let these two things be well considered, *viz.* what the Jews opinions were, and what the Apostles design was.

First, what the Jews opinions were which *Paul* opposed ; which are something plain from Scripture , and are made more plain by the writings of ancient Jewish authors.

First, they held their good works meritorious

ritorious of eternal life : yea, some of them maintained that any one commandment kept by a Jew thus merited.

Secondly, they had high thoughts of their great worth, as being *Abrabams* seed, and circumcised worthy men: *Think not to say we have Abraham to our Father.* They were great boasters ; *Where is boasting then ?* Many of them held all Jews (with very little exception) should inherit eternal life ; yea, though dying by the hand of justice for crimes.

Thirdly, yet the more Pharisaical sort talk of repentance as a thing of little use to them that were of strict observance to make up what wanted : Their *righteous person needing no repentance*, seemeth to be spoken alluding to their opinion. The common people that knew not the law, that knew not or used not their traditions, were looked on by them as cursed, hopeless, no justification for such, nothing would serve to save them, but taking up their way. *Johns* doctrine of remission of sin and justification upon repentance and leading a new life, without Pharisaical, strict, unwritten observances and traditions, which were not possible

ble to be kept by people of ordinary employment, was almost new doctrine amongst them, and was derided by the Pharisees, as much as such doctrine would be by the strict and religious Orders (as they are called) amongst the Papists ; but was imbraced as welcome news to the common people ; for salvation to be a thing of possible attainment, by ordinary people sensible of their guilt, yea, and by publicans and Souldiers without leaving their course of life, provided they carry regularly in it, and by harlots upon leaving their lewd courses.

Fourthly, they held the law required no more then the observance of the outward man.

It was a determined case amongst their * Doctors before, and about these days, that evill thoughts and desires were not sin, and

that the tenth commandment was not a command, but a counsel which men would do well to observe, but sinned not in neglecting the observance of it. They had determined that, unless in the case
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* *David Kimchi in Psal. 66. v. 18. Aben Ezra in Decalog. Josephus lib. 12. Antiq. Judaic. cap. 13.*

of worshipping false Gods, no sin could be committed by the will without an actual commission following, and so that it was no sin to desire to adulterate a neighbours wife, so the act followed not. And then no wonder if many of them supposed themselves to need no pardon or Gospel-favour from God ; no wonder if the Pharisee be represented as having nothing to confess, never asking for pardon, never saying God be mercifull to me a sinner.

Fifthly, they placed the most of their confidence in ceremonial matters, tything mint, &c. Neglected the weighty matters of the law, faith, repentance ; placed much in observance of unscriptural traditions, to make up what might any way want of their external observation of the law to justify them. And it seems the Pharisaical Jews in the Apostles days never pretended any meritoriousness in faith in God or Christ, fear of God, love of God, repentance, Christian obedience : therefore he never speaketh directly of excluding these from merit, though by consequence and by the parity of reason they are excluded. It rather appeareth that they looked on such things

things as low unworthy things in comparison of those things they most gloried in; and thought them needless as conditions, and that they might be justified without them upon their externall observances; or else he would more copiously and *ex professo* have told us, how these also are so far from meriting, that it would be damnable to account them meritorious, as he doth by consequence; and would have yet told us more fully they are conditions of the promise (as the Apostle *James* doth afterward) and included in the word *Faith* which he useth. But this not being the controversy, he securely comprehends all these things, obedience to the Gospel, the whole of Christianity, in the word *Faith*, as being a word used ordinarily by Christians to comprehend the whole of Christianity. By *Faith* he meant believing, and living such lives as those Christians at that time (that observed not the ceremonial law) lived. And we now by the word *believers* mean sincere Christians. When that great dissention arose, *Acts 15. 5.* Some teaching that except men were circumcised and kept the law of Moses they could not be saved or justified; they meant

meant by *Moses* law those commands that required such observances as were now really unnecessary to justification and salvation, being *mortuæ* dead, though not yet *mortifera* deadly: For had they only taught that except men repent, and fear and love God, and obey him, they could not be saved; the Apostles would not have opposed them in it. But they meant, except men were circumcised and did those things many of which none uncircumcised were to do (according to the Jews own opinion) they could not be justified and saved.

Now their allegations to maintain their merits being diverse and various, and not punctually set down, because well known to those to whom he more particularly wrote; It need not offend us that sometime the Apostle hath reference to one of those pretence-, sometime to another; and that transitions are often obscure; and that he sometimes speaks only of the ceremonial law, sometime only of the morall, sometimes of both; and sometime it is not easily to be determined which he speaks of.

Nay, suppose that true which some alledge (to prove that it is not much of the

the Apostles business hereto prove mens justification lyes in pardon of sin) viz. that it is improbable any should think they needed no pardon (which yet is an opinion too frequent with men now, if there be any such, as none question but there are, that think they have so lived, that set one thing against another it would be hard or unjust measure for God to condemn them; for these judge freedom from the penalty to be due from natural justice, and so not pardon) yet how ordinary is it for men that will pertinaciously defend an error, as these did (to wit, the excluding of the Gentiles without circumcision) to fly to some allegations that they can scarce believe themselves?

Secondly, consider what was the Apostles design, what he aimed mainly to prove, in those seemingly difficult passages about justification, and you will find it was no way pertinent to it to make an opposition between what God hath joynd as necessary, viz. believe of, and obedience to the Gospel. Now you will find his great design, by observing what occasioned those passages from him, which was this.

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The Pharisaical Jews, all of them, yea some of them that were so far convinced of Christs being the true Messiah (by the undoubted attesting evidences) as to profess themselves Christians (*Act. 15. 5.* *Certain of the sect of the Pharisees which believed, said, that it was needful to circumcise the Gentiles, and to command them to keep the law of Moses*) were wicked opposers of Pauls (the minister of the Gentils) preaching to, and receiving into the Church the Gentiles (*1 Thes. 2. 15* *They please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved*) they could not endure that the sinners of the Gentiles (as they were called probably ordinarily by them in opposition to Jews by nature, *Gal. 2. 15.*) should be esteemed in as good a condition as they when God had once purified their hearts by faith, and so no difference in that respect.

They are (think they) unworthy, base, vile men ; though Christians, they are uncircumcised men (*Eph. 2. 11.* *You are called uncircumcision, i. e. by way of contempt, by that which is called circumcision in the flesh*).

But these Jews thought themselves
brave,

brave, worthy, deserving persons (yea, though they lived wickedly) in that they were *Abrabams* seed, and observed the ceremoniall law, in which they chiefly placed their merits: they gloried, *We have Abraham to our Father*, we are circumcised; and thought upon that account they deserved great respect from God and man: and should the vile uncircumcised Gentiles be in as good a condition as we upon their receiving the Gospel? what, are not Jews better then other men? and indeed the Apostle himself, before his great change, thought these things high deserving priviledges; and he names them as things he had much ado to obtain of himself to deny, formerly counting them great gain; much ado he had, to quit confidence in things which he counted of, as making him such a full, rich, worthy person, as to need no favour, mercy or forgiveness; though after he counted them as nothing for these ends, yea, as loss and hindrance, as he had used them, *Phil. 3. v. 23. Beware of dogs and of concision, that is, these Pharisaicall Jews: for we are the circumcision which worship God in the spirit, and rejoyce in Christ Jesus, and have no*

confidence in the flesh (he called them *circumcision*, tearing dogs, rending, persecuting, as the word signifieth, and they were; and saith, we are rather the *circumcision*, i.e. truly honourable) v. 4. *Though I might also have confidence in the flesh: if any other man thinketh he hath that whereof he might trust in the flesh, I more; being circumcised the eighth day, a Hebrew of the Hebrews, a Pharisee, touching the righteousness which is of the law, blameless: But these things which were gain, (of much deserving worth in my thoughts) I accounted as loss, that I might be found in Christ, not having my own righteousness which is of the law, but that which is of Christ by Faith.*

It would be strange, unwelcome, yea, abhorrid doctrine, to teach the religious Orders (as they call them) amongst the Papists, that they are no better then others, except they live better. They would reply, Notwithstanding our vicious lives, yet we are of such an Order, and have observed such rules in diet, garments, and so have many good merits, are men of great deserts. You may easily guess what the things were they placed merit in, if you consider that few
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men use to place merit in the fear and love of God, or sincere desires and universal endeavours to obey him, but in some external observance, void of internal ; and ordinarily, chiefly in such things as either are no duties, as Popish austerities, or in such things as they account no duties, as giving alms, and so think they thereby supererogate, do so much not required, as will recompence their neglect of God and inward holiness.

They might, and it is probable did plead thus against the Gentiles being saved.

First, they are or were great sinners, idolaters, *Sinners of the Gentiles*, and so there is no salvation for them by the Messiah. God would not be righteous, to admit such into favour, to justify such ; this would be to deal with men contrary to their deserts, to justify unrighteous men.

Secondly, however there can be no hope for them, except they become Jews first; and then their becoming Jews and being circumcised, and observing the ceremonial law (which they looked upon as things of great worth) may make such

an expiation and recompence for their Idolatries ; will make them such worthy persons, as God may admit them into favour ; as they thought that ruler worthy to whom Christ should do that kindness ; for, say they, *he hath built us a synagogue*. But without thus doing, such low things as their repentance, and belief of, and obedience to the Gospel, will stand them in no stead, they cannot be justified and saved.

And they might have this carnal motive, thus to oppose their admittance without circumcision ; we shall glory in their flesh, in thus getting them circumcised ; for it will keep those things still in repute, and we shall however be the chief, being natural, and the other but adventitious Jews.

Now the Apostle begins to answer to these things, toward the end of the 2 chap. to the Rom.

Ver. 17. Behold, thou art called a Jew, a very honourable name, but too worthy and honourable in your esteem : and retest in the law ; chiefly in the ceremonial ; And makest thy boast of God, as having God, in having Abraham to be your Father ; like that, The Temple of the Lord, the Temple of the Lord. *Ver.*

Ver. 19. *And art confident thou art a guide, an instructor of the foolish, especially in ceremonial services and traditions. But thou neglectest the weighty matters of the law, thou livest loosely and wickedly, and yet countst it enough, thou art a Jew, and so a worthy deserving man.*

Ver. 25. Circumcision and such things would profit, or however would have profited, if you did sincerely obey the moral law, if you did walk in that inward holiness that such things as circumcision obliged you to: But if thou live wickedly, thou art no more a truly worthy person, then the Gentiles that live wickedly.

Ver. 26. *And if the uncircumcision, the Gentiles, be converted and keep the righteousness of the law, live holily, do that which circumcision obliged you to, they shall be accounted the circumcised men, the better men.*

Ver. 28. *For he is not a Jew (a worthy man) who is only so in such externals, neither is that the available thing to be circumcised in the flesh, v. 29. but he is rather the excellent man, and he is approved of God, who is circumcised in heart.*

And though this be looked on as nothing by you, and such as you, in comparison of outward circumcision, yet his praise is of God; God esteems him, and approves him, though of grace. And this, as he had told us before in this Chap. (*not the hearers but the doers of the law shall be justified, in the day when he shall judge all men according to the Gospel*) is the condition of justification and salvation, and not the outward.

Chap. 31. *What advantage then was there to the Jews? and what profit of circumcision?*

Ver. 23. *Much every way, It taught you and obliged you to this inward holiness. But chiefly, because to them were committed the oracles of God; you had great helps that others wanted. For what though you lived wickedly? This doth not hinder but that these things did in their own nature stir up, teach, and oblige you to holiness.*

Ver. 9. But what, were not wee Jewes better then the Gentiles, so as they to be sinners, and we holy worthy men? No; we confess on all hands the Gentiles were great sinners, and so I will prove from the Scripture were the Jewes also.

also. *None righteous, no not one ; none that doth good ; their throat an open sepulchre.*

Ver. 19. *Now whatever the law saith, it saith to them under the law ; that is, whatever the Scripture speaketh, it speaketh of them that lived in Scripture-places ; and this was written by David a Jew, and so he meant it of the wickedness of the Jews.*

So that all are finners, and under condemnation, you Jews as well as others, whatever your thoughts are to the contrary: *And no flesh can be justified in his sight by the deeds of the law ; no man shall be justified as being a man that deserves it, or as having no need to have his sin pardoned, so as his justification to be of debt, and not to be of grace, favour and pardon.*

Ver. 25. *But thus mans justification comes about ; God hath set forth Christ a propitiation, since all are sinners ; and God justifieth men by this, for his sake pardoning their sins.*

Ver. 27. *Where is boasting then ? it is excluded ; but is not excluded by the law of works ; for if a man was justified that way, he might boast God pardoned him nothing ;*

nothing; but by this law of faith, by this Gospel-way of pardoning sinners without merits or strict law-righteousness. And therefore the Gentiles may be saved if they become Christians, and have this heart-circumcision (though they have not these outward priviledges which you account things of such great worth) God pardoning their sins upon their believing the Gospel, and having their hearts purified by it, which you account such low ignoble things.

Chap. 4. This Chapter is accounted by the opposers of the doctrine I taught, to have the greatest appearance against it: but I shall manifest it doth not in the least oppose it. The design of this Chapter, as you will see, is to prove the whole business, that the Gentiles may be justified and saved by grace and pardon of sin, upon their turning from idolatries, and believing and obeying the Gospel, without circumcision; and he proveth it by this argument, *viz.* Abraham was a sinner, and was not justified for any originall righteousness, as having never sinned; nor for any meritorious works or priviledges of his, that in justice deserved the reward, by making
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satisfaction for his sins (for that would still be of debt from naturall law and equity ; if a man could do something after great crimes that satisfies for them all, it would be so of justice to acquit him, as not to be of grace; it would however be, as the Apostle expresth it, *as if ἡ ἔργων νόμος*, as it were by the works of the law, Rom. 9.31. as it were by the works of the law ; though not wholly or altogether, yet in a sort, or as it were. They that grant they are sinners, and yet suppose they make amends by some strict observance, so that it would be hard and severe if God should condemn them, do esteem their salvation due as it were by the works of the law, they esteem it not of grace.) But when it is said *Abraham was justified*, the meaning is, he was pardoned ; and if so, God may justify the Gentiles on that manner, viz. by pardoning them.

Ver. 1. Shall we say that *Abraham found* (i.e. all that kindness, favour, and justification) *from the flesh*, i.e. from works, as we see in the following verse & for *κατὰ σάρκα* according to the flesh, is in the following verse repeated and expounded by *ἡ ἔργων* by works, so Gal.3.3.
made

made perfect by the flesh, he expounds v.2, 5. *by the works of the law*; and so by the *flesh* may signifie *unfinning obedience to the law*; or by the *flesh*, might be meant some such meritorious priviledges as those the Jews boasted of; for *Phil.33.4.* in expounding what is meant by the *flesh*, he reckons up *Hebrew of Hebrews, circumcised the eighth day, a Pharisee.* We may here understand either, but rather both; for his arguing excludes both equally.

Ver. 2. *No sure.* For if he was justified in such a way by the law of works, as having never been a sinner, or by some high merits deserving such things from God, then he had whereof to boast, and say he was not pardoned, and that his justification was of merit and not of grace. *But not before God*, i. e. but he could not boast and say, God never pardoned his sins, and that he was one of such worth and merits that whatever God did for him was due debt, whatever glorying he might make of his innocency toward men.

Ver. 3. He proves it from Scripture that *Abraham* could not thus boast. *What saith the Scripture? Abraham believed*

lieved God, and it was counted to him for righteousness. Now this very word [Counted] proveth this fully, that it was not due debt from God, and also that his believing did not merit it. For the word Counting is like the law-word *acceptilatio*, which word *acceptilatio* is used in such cases as when a man accepts from his debtour a penny for a hundred pound, and acquits him upon it. So this very word implyeth that his believing was so low a thing as not to be any way meritorious of those great things God rewarded him with upon it. He lays all the stress (as you will see by the following verses) upon this word Counted, that it signifieth *gratiously acquitted him*, and not as a just man that deserved it.

Ver. 4. If *Abraham* had been a man of high merits and deserts, or his faith any thing meritorious, it would not have been said God *accounted* it, which signifies God *gratiously accounted* it; For to him that worketh, i. e. that meriteth by his works, the reward is reckoned of debt, and not reckoned of grace, as this word signifieth. This very word implieth, that God might justly have refused to have justified him upon his believing. This

is the same argument with that Rom. ii. 6. If it be of grace, then it is not of works, i.e. of meritorious works; otherwise grace is not grace and mercy: but if it be of works, i. e. meritorious works; then it is no more of grace and mercy, else work is not work; that is, merit is not merit, merit doth not deserve; which is a contradiction.

Ver. 5. *Counted it to him for righteousness.* It cannot be said that a mans believing, or repenting, or any other duty is *Counted*, that is, graciously counted for righteousness, except the man be, and these things be void of merit. Therefore it implies that *Abraham believed one that justified an ungodly man*, an undeserving man, a sinner, a man unjust: justified a man in the strict sence of the law unjust, by pardoning his sins, his unrighteousness. Yea, it is probable that by the word *ungodly* in this verse, is implied that *Abraham* was once an Idolater as the Gentiles are. This plainly proves his justification was by pardon of sin, and that he was a man God might justly have refused to have thus justified, and that he was not righteousness in Gods sight, in the primary, strict and properest sence of the word, but meerly of grace and pardon.

Ver. 6.

Ver. 6. *And David fully proveth this in his describing blessedness, and wherein it lyes : for he taketh for granted that blessedness comes not by unfinning obedience, or meritorious works, which are inconsistent with pardon ; else he would have said, blessed are they that never sinned, or have made full satisfaction for their sins : But he tells us it lyes in not imputing iniquity ; and imputing, accounting righteousness, is nothing else but pardon of sin ; imputing righteousness, and not imputing sin, are all one, and signifie the same : because to impute or account righteousness, signifieth, as he proved before, graciously impute, and that can be nothing but pardon of sin : and so the meaning is, God pardoned Abrahams sin upon his believing God. Which sheweth he was no such worthy man as you think your selves, so as to need no forgiveness.*

Ver. 9. *Now will this blessedness of justification come only on you Jews ? are not the wicked Gentiles capable of it if they turn from sin and Idols to God, and believe his testimony of his Son and obey him, though they never be circumcised ? for we say his faith was reckoned for righte-*

righteousness: it was not from his worthiness, but by pardon of his sin upon believing.

Ver. 10. He yet improveth this Scripture-citation as further cogent, thus : Was this justification conferred on *Abraham* when he was circumcised, or when he was uncircumcised ? you will find this was said concerning *Abraham* before he was circumcised, when he was as yet uncircumcised, when he could not pretend to this high meritorious privilege you boast of, *viz.* circumcision; but when he was as the Gentile believers now are, that are confessedly void of such accomplishments. Why may not they therefore be justified in such a Gospel-way, as he was, having their sin pardoned through the propitiation, upon their only believing and obeying the Gospel ? For though you look upon faith and obedience as low things in comparison of circumcision ; yet these were graciously accepted from him by God, and his sins pardoned thereon; and why may they not be accepted from them, without meritorious works, if it be granted such are so, which you account so ?

Ver. 11.

Ver. II. *And he received the sign of circumcision, the seal of the righteousness of the faith which he had being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also.*

I shall here take a liberty not allowed me by my designed method, to speak largely of these words; because they are difficult, and there is a strange disagreement about the meaning of them.

The words that these are coupled unto are these, *It was counted to him in uncircumcision*; then follows, *And he received the sign of circumcision.*

And, that is, and then, or, and after; it is ordinall, as it is frequently.

The sign of circumcision, or sacrament of circumcision; it is an ordinary manner of speaking, the *genitivus specie*; as we use to say, *the sacrament of Baptism, for the sacrament Baptism*; so, *the sign of circumcision, for the sign circumcision*; and Beza saith he found it so, in the accusative case, in an ancient copy.

By receiving the sign of circumcision is not only or chiefly meant his receiving it in his body, though he did so; but

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his receiving it in the institution or law of it from God, as *John* may be said to have received baptism, being the first to whom it was delivered by God as an ordinance, to be by him as a minister administered.

And as *Moses* is said, *Act. 7. 28.* to receive the lively oracles of God to give to the Jews; and *John 7. 22.* *Moses gave unto you circumcision*, i. e. the ordinance of it. Without doubt he is said here to receive circumcision in the sense that God is said, *Act. 7. 8.* to give him the covenant of circumcision, not in the sense wherein he gave it to himself, circumcised himself. I grant it doth connote secondarily his receiving it in his body, yet still as in the law and ordinance of it, so as to begin it to others. And that which makes it further appear to be so meant, is this, because the stress of his becoming the father of all that believe, &c. seemeth to be laid here: For if it should have the other sense, all circumcised might on the same account be called Fathers of them that believe. And else it is probable the Apostle would have used the ordinary word *περιέτμησας*, and have said *he was circumcised*, and not *he received circumcision*.

Abra-

Abraham was honoured by God to be the first receiver of this institution. Indeed the promise or covenant that this sealed, had been made known to the world long before, *viz.* that whosoever of fawn man should repent and believe God, and obey him sincerely, should be saved ; and all that were justified before *Abraham*, were justified by this law of grace made in the blood of Christ : but *Abraham* was the first that received from God this visible seale to confirm it to the world.

The seal of the righteousness of the faith which he had being uncircumcised. These words seem an exegetical Parenthesis, or a Parenthetical explication of the former words, *sign of circumcision.* For these words, *that he might be the father,* seem to have their dependence on, and respect to, the former words *received the sign of circumcision.* In these words here is a definition of that, and also of every other Sacramental institution. Circumcision is called a *sign* or token of the covenant, *Gen. 17. 11.* and it is called figuratively the *covenant*, *v. 10.* and *Act. 17. 8.* even as the sacrament of the Lords Supper is also called the *covenant* ; *This*

is the new covenant in my blood ; that is, the sign or seal of the covenant founded in my blood.

By the faith of *Abraham* is not here to be understood that personal individual faith which he had ; but a faith of that sort or kind which he had, even in such a sence as that faith which dwelt first in his Grandmother *Lois* and Mother *Eunice*, is said to dwell in *Timothy*, to wit, not the same individual act or habit, but a faith of the same sort or species, i. e. faith unfeigned, as he explains it, 2 *Tim.* 1. 5. and so these words the faith of *Abraham*, verse 16. of this Chapter, must necessarily be understood to this sence.

Again, Circumcision is not said by the Apostle to be a sign or seale of his faith, or any ones else ; no, that is a mistake, (though I know in another sence circumcision was, and baptism and the Lords supper are, a seale or seals of mens faith or restipulation, viz. as they are mens seals. We receiving them, ingage and profess we do restipulate, and oblige our selves to perform faith the condition, and seale it by receiving the elements : we so seale, as hereby to oblige our selves, and

and to be guilty of falsehood in the covenant if we do not perform. Yea, he that is baptized while an infant, is a debtour to the Gospel, as well as he that was circumcised when an infant was a debtour to the law. But this is not meant here; for this definition speaketh only of circumcision as Gods seal, and God doth not seale that any man believeth restipulateth; he sealeth only what he saith and testifieth, to wit, his own part of the covenant. He no where testifieth that this or that man believeth, but that if he do, he shall be saved.) I say, it is not said to be a seale of his Faith, but of the *righteousness of his faith, of that faith which he had being uncircumcised*, of such a kind of faith. That is, it is a sign or seale of justification upon condition of believing as he did while uncircumcised; It is a seale of the truth of this covenant or promise, and of Gods faithfulness in standing to it: he that believeth with such a kind of working faith, shall be justified and saved; or to speak more properly, he that believeth and obeyeth as *Abraham* did.

It was indeed a seale of the righteousness of *Abrahams* faith (subjectively and

individually taken) but not as his faith: Else it would seale righteousness and justification to none else, upon such a faith as his. Though it did seale his justification, he having that sort of faith the general promise was made to; yet it did not seale his justification primarily, but only consequentially, *viz.* by sealing the general promise. It did not seale justification to his faith as his; but as true, unfeigned, or faith of such a sort, such an operative obedientiall one as the promise was made to which was sealed. It would have sealed that thing it did seal (that promise *be that so believeth shall be saved*, he that believeth with such a kind of faith as is described by being called the faith which *Abraham* had being uncircumcised) whether *Abraham* had believed or no: For that he believed, was as we use to say contingent or accidental to the thing sealed. I know some Anabaptists, to elude arguments drawn from hence, would have it a seal of the righteousness of *Abrahams* faith only; and that it was so to none else; interpreting it to this sence, to wit, that it was given as a reward to him a great and signall believer, and others were circumcised upon other

ther accounts. But if this was the meaning, we might as well call every great blessing (which he had as a reward of his faith, as having children in his old age, deliverance from dangers and difficulties, and conquering enemies, which were given to him as rewards of his faith, and tokens of Gods love) a seal of the righteousness of his faith, and a sign or token of the covenant, as this is called, *Gen. 17.11.* and as the rainbow is called a sign or token of another covenant, *Gen. 9. 8.*

Now if circumcision was not a seal of *Abrahams* faith at all, nor a seal of the righteousness of *Abrahams* faith as his, (as hath been and might further be made apparent) but of the righteousness of such a kind of faith as his was; then it evidently and essentially follows, that it was a seal or confirming sign of this doctrine, covenant or promise made to the whole world, that whosoever of fain man should believe God as *Abraham* did, should be righteous, treated by God as righteous, be justified, pardoned, rewarded, blessed (these words are promiscuously used) whether he be circumcised or not; and so the Apostle saith in

the latter part of the verse, *that righteousness might be imputed to them also* that believe, though not circumcised. For that he be circumcised is so alien from the promise, as to be no part of the condition: For else circumcision had sealed an untruth, if a man that should perform the condition should not be justified though he be uncircumcised.

And indeed, since Baptism is a seal of the same, *viz.* of justification or remission of sins upon repentance, and bringeth forth fruits meet and sutable, as is said of *Johns* Baptism (and sure you will grant the faith required in those days was included in the word *repentance*) And the Lords Supper is a seale of the same new Covenant made in Christs blood: called also the Gospell which the Apostles were sent to preach. And the Apostle *Paul* saith *he hath made us able Ministers of the new covenant*, 2 Cor. 3.6. and we see what that Covenant is, Rom. 10.6, 8. *The word of faith which we* (that is, he and other Apostles) *preach*: the law of faith is this, *If thou believest thou shalt be saved*. Since, I say, this is the tenour of that which baptism and the Lords Supper seal, *if men believe and obey the Gospel they shall be saved*,

saved, it doth demonstrably also follow, that if a man did perform the Gospel-condition, the condition of that Covenant whereof baptisme is a seale, he would be justified and saved whether he were baptized or no, received the Lords Supper or not, (as our Divines use to prove against the Papists) else they did seal an untruth. And surely none will deny but those holy Antients we read of in the primitive time of Christianity, who terrified through an *error* taught by some, (*viz.* that there was no remission for sins committed after it) deferred baptism till toward their death, were justified before baptism; and they that so delayed as to dye without it were yet saved by vertue of the Gospel-promise which it seales. If it seale this, *He that believeth in the Gospel-sence*, that is, believeth and obeyeth the Gospel, *shall be saved*; then it evidently follows that the receiving the seale is no part of the condition, nor necessary with this kind of necessity as the condition. Though I could shew you how it may indirectly, and *quasi postliminio jure*, come to be necessary to the condition; and also how it is directly necessary upon other accounts

counts ; not only *necessitate precepti*, but by way of accommodation, to work, preserve and increase the condition, and to comfort and assure.

And the Objection here arising is inconsiderable, *viz.* that one that should refuse to be baptized (having never been baptized before) and to receive the Lords Supper, cannot have the condition: for though in ordinary circumstances in our days, wherein there is much light, and such things are made plain, it would be next to an impossibility that a man should heartily believe all fundamentals, and be heartily willing, and earnestly desirous to obey God and Christ in every command to the best of his knowledge, and yet through some error refuse the Sacraments; yet such a thing it may be is possible : for you will not be so uncharitable as to deny this of those antients Ecclesiastical History tells us of. But however, let it be granted that this cannot be (as it is indeed certain it cannot be in ordinary cases, for it would be ordinarily a willful knowing refusal to submit to Christs rule and dominion, which indeed is perfectly inconsistent with performing the Gospel-condition) yet

yet this doth not oppose this *hypothesis*, for it speaketh only on supposition, if a man were a truly believing and sincerely obedient one, who should thus refuse to comply with these beneficial commands, he would be justified and saved. And by the way you may observe, that which may be very helpfull to you for the understanding these and many other things, *viz.* this, the difference between that which is necessary as a condition of a promise, and that which is not a condition, but is necessary upon some other account; you may say of any performance that is not a condition of a promise, that if he perform it not, he will yet have right, so he do but perform the condition, though he cannot perform the condition without performing this thing. And consequently, if any should deny sincere obedience to be a condition of justification, he must say, or he ignorantly contradicts himself, that if a man should believe, though he did resolve never to obey, he must be justified and saved, though it should be granted he cannot believe without obeying.

The Apostle here hath proved that circumcision is so far from being meritorious,

rious, as the Jews held, that it was not so much as a condition necessary to justification. And though it might be objected here by the Jews, *But why are not the believing Gentiles then circumcised upon those other accounts?* yet here is enough said for the present scope in proving justification may be had without it; and this is answered by the Apostle in other places; and also they might easily answer themselves, knowing there was another seale instituted instead of it, viz. Baptism, called *the circumcision of Christ*, Col. 2 11. I am sensible that I have let my pen run out of my designed short method, thinking these words needfull to be understood, to rectifie many vulgar mistakes, and to give light to these and other controversies.

If any dislike what is here spoken, or do not understand me, or think I contradict my self, they may pass this over, as being something alien, and only read this following, which is enough to my main design. What pretence have any from this place to maintain, that repentance or obedience are not necessary to justification or right to heaven, or that they are not included in the word faith?

may

may we not say of circumcision, that it was, as baptism is, a seal of remission of sins upon repentance and faith? was it not a seal of this promise, *He that repenteth, believeth, and obeyeth, walketh in the steps that Abraham walked in, shall be saved*? Yet that you mistake not some words I have here used, take notice, that when I use these words, *such a kind of faith as Abrahams, an operative faith*, I grant I speak vulgarly, customarily and improperly; and not naturally and strictly using the word faith for that which is properly so called: for I know that it is not of the essence of faith to be operative or not operative; the effect is no part of the cause, nor doth *ingredi definitionem*; it is not the division *generis in species suas*, but *subiecti per adjuncta*, or *causa per effectus*. So when we speak of operative knowledge, we mean by it something more then knowledge, yea something that is not knowledge, but that knowledge produceth. For all that is strictly and properly knowledge, that is understood in this phrase, *operative knowledge*, may be in a wicked man. If you shall object, *But not so clear a knowledge or faith*, let that be as it will, true
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or false, the degree doth not alter the species. So that if I would have spoken strictly and properly, I should have said, *He that believeth and obeyeth with that kind of faith and obedience that Abraham did, shall be justified.* This I could make plain; but it is not my business here to prove, but my design is only to answer, thinking, I have proved sufficiently already. But to proceed with the words.

That he might be the father of all them

* δι' ἀποβυσίας, non obstante praputio. Διὰ τὴν σι-
milit, 1 Pet. 2. 20. Ὅσοι ἀνι-
μα servata sunt δι' ὕδατος,
per mediam aquam, vel non
obstantibus: & forsan illud,
1 Tim. 2. ult. σωθήσεται διὰ
τῆς ἰουρογενίας, servabitur
non obstante puerperio: nec
abfimile σωθήσεται ὡς διὰ
πυρός, 1 Cor. 3. 15.

that believe, * though not cir-
cumcised, that right-
eousness might be
imputed to them
also. That he might
be the Father, &c.
These words
seem to have re-
ference to the
words before the

exegetical parenthesis, viz. these, and he
received the sign of circumcision. The
meaning is, his faith; and then, or and
afterward, he received the honour from
God to have this sign first given to him,
to use himself for his comfort, and to
transmit to others, viz. his posterity, and
those

those that should congregate with them, to seale this, that whosoever should do as he did should be justified; *that he might be the father*, that is, an eminent example, or prime pattern of the justification of others: for in this, the Apostle seemeth in this place to lay the stress of his fatherhood, in his being a copy of the justification of others, as appears by these words following, *viz. That righteousness might be imputed to them also*, whether circumcised or not. If we shall go further and say, There may be included this also, that Gods testification of his being justified on his believing, and his having this honour to have this ordinance first given to him, to seal, that whosoever walked in his steps should be justified; and the great exemplariness of his faith; that all these together are as a moral cause objectively influential to make him a *facund*, causative exemplar, to beget many children of his faith, to cause them to walk in his steps that they may be justified as he was. This is a truth; but either is no part of his meaning, or if it be, also connoteth in the phrase, (as it is likely it is) it seemeth not to be insisted on here by the Apostle,

as his chiefe meaning of his being a father ; But this only or chiefly, his being a prime, first pattern of the justification both of the Gentile and Jewish believers. I think I could shew you great inconsistencies and inconveniencies in any other explication of this verse, setting the present controversie aside : And because I use to think I cannot speak very intelligibly in such things without an instance, I will here give you one ; suppose a great King should give to an offender that hath pleased him by some exploits, a livery to be worn by him and his family, in token, to seal and oblige himself to, and to assure others of, this promise, that whatsoever offender or offenders shall do as he did (before his receiving of it) he or they shall be acquitted from all penalties. Here, 1. The first receiving this livery to be worn by him and his, is given as a reward to him (and not by way of sealing) and as a peculiar token of the Royal favour ; and the same may be said of his exploits being mentioned in the promise to describe the condition by : For it is to reward and cast an honour on him, to make them a pattern to others. These two agree to none else, and there-

therefore herein must the fatherhood lye. Secondly, as a seale of the promise, his livery sealeth his particular acquittall only secondarily; even by sealing the general promise primarily and immediately, *viz.* that whoever do as he did shall be acquitted, whether they have the livery or no. That it is more assuring and comforting, &c. to his family, having the livery and performing the condition, I grant, but pass it by as alien. Thirdly, the King by thus honouring him, by giving him this livery as a reward, and also in giving him it first, and also as a seale, with this signification, that whosoever shall do such exploits, &c. and also by making his exploits the pattern, the *regula*, and *mensura*, hath put this honour on him, to make him as it were a father of all after thus acquitted, as receiving this honour to be the first and chief pattern of the acquitting of all that do as he did, they being acquitted after him in like manner only as he was. Fourthly, he may also be called a causative father (in the sence I have explained it) of men after him doing as he did, and consequently being acquitted as he was, his exploits being morally influential

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all to incline men to attempt to express and copy them out, because so taken notice of by the King, as to be propounded by him to notify what kind and what manner of exploits they must be, that this acquittal is promised to.

First, a father or pattern of the manner of the justification of the Gentile Christians, representing, that as he was graciously pardoned, not justified for any worthiness of his own, being a sinner and an Idolater; but pardoned upon his believing and obeying God, and following his call, yea while uncircumcised; So may the Idolatrous uncircumcised Gentiles, that have none of the outward priviledges you Jews boast of, be received into favour, upon their turning from their Idolatries, and believing and obeying the Gospel; and so he is their father.

Ver. 12. And secondly, a father or pattern of the manner of the justification of us Jews, that have these outward priviledges, in that we must be justified as he was. He was indeed circumcised as we are; but his justification was not by that, or any merit of that; but the condition of his Justification was his heart-circumcision, his believing, obeying, fearing God;

God; and so must be, and always was the justification of any Jew, not by, or by the merit of any outward priviledges, but by Gods pardoning their great sins in a Gospell-way upon their heart-circumcision, or walking in the steps of that faith of our father *Abraham*.

Ver. 13. For the promise that he should be heir of the world, that is, have great things, have great temporal and spiritual mercies, *Canaan* and Heaven, the world to come typified by it, was not made to him, and his seed, that is, such as he, obedient believers (as you may see by the places after cited) through the law, Obey perfectly, and live without pardon, and so not of Gospel-grace; but through the righteousness of faith, by a promise of forgiveness in a gracious evangelical way, upon their repenting, believing, obeying God. (See *Rom. 10. 6.* what is meant by *the righteousness of faith*, to wit, a law of grace.)

Gal. 3. v. 14, 15, 16, 17, 18. is a place parallel to this, where the covenant confirmed of God in Christ to *Abraham* and his seed, that is, of an inheritance and blessedness to men walking in the steps of his faith, is called the promise where-

by he gave the inheritance to *Abraham* ; and by his seed there are meant believers, as you may see plainly by *v. 29.* and by *Christ, v. 16.* is meant *Christ mystical*, viz. believers, as *Expositors* agree.

So also *Heb. 9. 15.* a mediator of the new testament or covenant, that they which are called (i.e. effectually called, obedient believers) might receive the promise of the eternal inheritance.

Ver. 14. For if only they that are of the law (that is, they that are righteous without pardon, that perfectly obey, see *Gal. 3. 10.*) be heirs, are to have great things, then faith is made void, and the promise made of none effect; that is, then there is no place, no reward for faith, repentance and turning from sin to God, for those that have been sinners, or obey not the law perfectly, and that implied promise, which is implied in Gods justifying *Abraham* upon believing, God not being partial; but whosoever feareth God and worketh righteousness shall be accepted: and that promise which was sealed in circumcision, that whosoever should believe and obey God as he did, shall find great reward as he did, is made of none effect, if men be to attain the reward by the law of works

works without pardon. And the law given 430 years after (if it require perfect obedience, so as to accept nothing less) hath disannulled this promise. Then none can be justified unless they be men of such merits as you suppose such outward observances and priviledges make you; that it is due of strict justice, and not from a gracious promise made to sinners. And also I will shew that you that are of the law, and stick to that, cannot be justified or saved, whatever you think to the contrary.

Ver. 15. *For the law worketh wrath: for where there is no law, there is no transgression.* This proveth what he affirmeth before, that happiness comes not by the moral law, and so neither by any subordinate revelation which is reductively comprehended in it; not by the whole system or body of precepts given by Moses, as for instance, by the command of circumcision, which reductively belongs to the moral law; for that is, *Obey whatever I shall any way command, or dye; and none perfectly obey.* That place, Gal. 3. 10. is like this; *As many as are of the works of the law (i. e. stick to that for justification) are under a curse: For it is writ-*

ten, Cursed is every one that continueth not in all things written in the law to do them : Which consequence of the Apostles would be inconsequent, but that it leans upon this implied foundation that none do so, *viz.* all written.

So here the meaning is this: these laws, take them as laws and commands, they only work wrath, and make sins more, by multiplying commands more, & so make the Jews more guilty then any, and further from justification then any, having more laws, and more clearly revealed. A man that would look to be justified by exact obedience to every precept, and will look for no pardon, will find these laws will be so far from justifying him, and conferring right to any reward, that they work only wrath, and oblige him the more to condemnation. For *where there is no law, there is no transgression.* Many of these things which you Jews sinned in omitting, would have been no sins, had not God thus revealed his will to you in such multitudes of commands; and others not so great sins.

Ver. 16. Therefore happiness is not by the law, that is, by unfinning obedience, or making all up by meritorious works ;
but

but *by faith*, that is, in a Gospel-way, by some promise made of pardon to sinners, called *the law of faith*; by some promise made to sinners (to whom justification cannot be of debt) upon their repentance, believe, and sincere endeavour of obedience. And it is thus of faith, that it might be of grace and mercy. And it is thus of faith, that the promise might be sure to all the seed, that is, to all that walk in the steps of *Abrahams* faith, that believe, repent, obey God in difficulties, whether they have those great priviledges you boast of, as the Jews; or none such, as the Gentiles. And so he is the father of us all both Jews and Gentiles, *i.e.* a pattern of our justification, both being justified the same way as he was.

Ver. 17. *As it is written, I have made thee a father of many nations.* Either this is a remote meaning of these words cited, or it is an allusive accommodative making use of this citation, which seemeth frequent with this Apostle. The meaning however of the Apostle is this; as I have received thee into favour upon thy believing me in every thing, and obeying and following my call; so, many of several nations, both Jews and Gentiles, shall

receive grace and favour, and blessedness from me, in thus turning from sin, and believing and obeying me as thou hast, and so be justified in such a way as thou art ; and so thou shalt be their Father, a prime example or pattern of their justification.

Ver. 18, 19, 20, 21. He sheweth the faith of *Abraham* was a great and strong faith; he believed the most unlikely things upon Gods credit, *believed against hope* ; believed *God was able to do what he promised* though never so unlikely ; he never considered the difficulty : it was a faith that carryed him out to trust and obey God in every thing. So would the Gentiles believe the resurrection of Christ (which he compares thereto *Abrahams* believing God could quicken the dead, the dead womb ; and also dead *Isaac*, *Heb.* 11. 19.) and the almost-incredible things of the Gospel, and be carried on by such beliefe to obey and follow God and Christ notwithstanding all their sufferings and discouragements, they may be justified and saved without being circumcised, and keeping the ceremonial law, or perfectly the moral law ; as he applyes this belief of Gods raising the dead, to his raising Christ from the dead, *v.* 24.

Ver.

Ver. 22. *And therefore it was imputed to him for righteousness.* That is, as I have again and again explained it, he was graciously accepted and acquitted, and rewarded upon it, and treated as if he had been an innocent just person, though he was not in the strict sence of the law, or natural equity.

Ver. 23, 24. *Now it was not written for his sake alone that it was imputed to him;* but we may make use of it; it was written for some great end, and therefore sheweth that though the Gentiles be unworthy persons, and have no merits by such priviledges or observances, as the Pharisaical opposers of their reception suppose themselves to have; yet if they do as *Abraham* did, they shall fare as he fared; if they believe this great difficulty of raising *Christ* from the dead, and carry sutable to such a faith, righteousness shall be imputed to them also; that is, they shall be pardoned, their sins shall not be imputed to them; which was the thing to be proved, *ὅτι ἐκεῖνος δικαιώθη.*

Chap. 10 v. 11. The Apostle reassumes the same; & here are some passages some may think make against what I have preached.

Vers. 2. The Jews have a zeal for
God,

God, but not according to knowledge.

Ver. 3. For they being ignorant of Gods righteousness (i.e. his way of justifying sinners by pardon) and going about to establish their own righteousness (of perfect obedience or meritorious works) have not submitted themselves to the righteousness of God, that is, Gods way of pardoning sinners by the Gospel, as he explains it, v. 6.

Ver. 4. For Christ is the end of the law for righteousness to every one that believeth. It is to be acknowledged that the law, as every law, doth require as its end perfect obedience primarily, and upon default of that secondarily the punishment of the transgressors. But Christ hath satisfied this, as much to Gods honour and its content, as if it had been perfectly obeyed, or the penalty suffered by us. And this propitiation is for those that believe, that perform the Gospel-condition. So that there is no necessity now of our unfinishing obedience, or our making satisfaction by meritorious works in order to our justification; but only of our performing the Gospel-condition: and they are ignorant of this way of God.

Ver.

Ver. 5. For Moses describeth the righteousness of the law, the covenant of works, the way that they stick to for justification, thus, *That the man that doth these things shall live by them*, i. e. without pardon, Lev. 18. 5. Gal. 3. 12. Moses describeth; that is, these words of Moses taken in the strict law-sence, as a law, and in the sence you understand them, represent that way you stick to for justification; I say, represent that way.

For it is apparent that those very words, and the whole body of the Moisaicall law, were a Gospel-covenant of grace as they were given by Moses, and understood, and ought to be understood by the people: The meaning was, If you endeavour to do all these sincerely, and lament your falling short, you shall be justified, blessed, live; otherwise you shall perish. I could make this fully apparent, that it was a gracious covenant: for it was spoken to sinners, and with such words, *I am the Lord thy God, and if you will obey my voice; and Moses sprinkleth blood, and saith, Behold the blood of the covenant; which covenant they restipulated to, when they*

they promised to obey his voice, and God saith, *I have heard the words of this people, and they have well said in all that they have said*; which he would not have said, if the meaning had been, we promise to do things impossible, to make that it should be said we never have been sinners, and we will perfectly obey in every thing without the least remissness in thought, word, or deed. But to be short, see Mr. *Ant. Burges's Vindiciæ Legis*, 24 *Lect.* proving by six arguments, that though the law given by *Moses* taken strictly and abstractly, as a rule, holdeth forth life on no terms but perfect obedience; yet take it as it was given and administered by *Moses* to the people, as a covenant, and so it was a covenant of grace, made in the blood of Christ, promising justification and happiness upon sincere endeavours of obedience. And Mr. *Ball* on the covenant, proveth the same of these very words, and that the people did so understand it, if you sincerely endeavour, and ought so to understand it. So *Calvin* l. 2. *Instit.* l. 9.

These Jews were for justification by it meerly as a law and strict covenant of works

works, as if there was no justification to be expected from it, but by reaching the preceptive part in every thing : and if so, then there was an end of the Gospel preached to *Abraham*, then this law that was 430 years after it, would have disannulled the promise made of God in Christ, that whosoever should believe, repent, obey sincerely, should be saved. Whereas, as it was given by *Moses*, it was the law of grace and faith, as the following *verse* shews; the same for substance that was made to *Abraham*, and is now made to us.

But take it as a law, a strict law of works, and it is represented by that, *the man that doth the things shall live by them*; which is indeed essential to every law; any law justifieth the doers of it; and in this sence there can be no justification, that is, justification without pardon, but by doing every thing : if you be guilty of the least omission or negligence, you are out of its justification, and under its condemnation or curse.

Ver. 6. *But the righteousness which is of faith, speaketh on this wise, Say not in thy heart, &c.* That is, the renour of the covenant or law of grace, *speaketh thus, &c.* But

But now come to the Mosaical dispensation, as it was a covenant of grace to be understood with that Gospel-*inistela*, and moderation as it was given by *Moses*, and is explained, *Deut.* 30. 12, 13, 14, &c. and in many other places, and you will find it is *the word of faith which we preach*, the same for substance with it.

For the Gospel-rule of justification, the righteousness of faith in that chap. mentioned, faith, *Say not in thy heart, Who shall ascend*, &c. that is, be not now solicitous, do not perplex your selves in saying, *Alas I am hopeless*, for I have broken the law, or I shall never be able exactly to obey it for the future in every thing: do not trouble your selves as if God required any thing of you that you could not perform, though you was really desirous to do it with the prevailing bent of your soul: for as for those failings which are consistent with this, though they be sins, yet they should not cause despairing trouble: For Christ by his satisfaction hath procured they shall not hinder your happiness; he is the end of the law, as was said. But all that is required of you for life and justification,

fication, is a thing very easie, was there but a willing mind: God will not require what you have not (as some troubled souls are apt to think) what is so out of your power, that you cannot do it, though you fain would ; but will, if there be a willing mind, accept of what you have, such poor stuff as our degenerate state is capable of performing, if willing. It is now brought to your own choice (*I have set life and death before you, therefore chuse life, v. 19*) you cannot now chuse it on the terms of it, and yet miss it.

Say not in thy heart, *Who shall ascend into heaven ?* as if the obtaining of justification to thee a sinner was such a thing as could not be come by, was set before thee on an impossible condition ; this is in effect to deny Christ is risen and ascended into Heaven for our justification : for, to bring Christ from heaven, is to do what in thee lies to deny or hinder his ascending into heaven : and you do it by this saying, which is virtually to deny he hath finished his work, to think you must do some impossible thing yourselves, as keep the law perfectly yourselves for salvation.

Say

Say not, Who shall descend into the deep? do some impossible thing, to fetch up righteousness and life for us sinners. This is in effect to deny Christ to have dyed for our sins: what did he dye for, if some difficult impossible thing be required of us?

Ver. 8. But what saith the Gospel-rule of righteousness, the righteousness of faith? the thing is easie to come by that is required of thee, it is nigh thee, even in thy heart and mouth. And this is the word of faith, the Gospel that we preach; do but confess with thy mouth, and believe in thy heart that God hath raised him from the dead, and carry suitably to such a believe, and thou shalt be saved; without the laborious and innumerable observances of the Jews, which they can never perfectly observe, whatever they pretend, and so can never be justified their way.

These two it is probable he names, as the most generally difficult parts of the Gospel-condition at that day, to believe God hath testified him to be the Messiah, by raising him from the dead, notwithstanding all scoffs at his resurrection, and endeavours to persuade you

you to the contrary ; and causing him in the times of danger and difficulty, when like to lose all by it, and many Apostatizing Christians maintained it was not necessary to confess, but that they might deny him when danger approached, so they but kept their hearts right ; which seemeth to be implied in those ironical expressions, 1 Cor. 4. 8, 9, 10, 11.

Ver. 10. *For with the heart man believeth unto righteousness, &c.* True hearty yielding to the obedience of the Gospel, is enough at first for justification ; but if you would have your justification so to continue as to reach salvation, you must hold out to the end, in confessing him, though with the danger of your lives.

Verf. 11. *For the Scripture saith, Whosoever believeth on him, shall not be ashamed.*

Verf. 12. *For there is no difference between the Jew and Gentile : For the same Lord over all, is rich unto all that call upon him.* Verf. 13. *For whosoever shall call on the Name of the Lord shall be saved.* It is all one as if he had said, Whosoever believeth, and carrieth suitably to such be-

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lief;

lief, shall be saved; and he useth calling on God, and believing God promiscuously; which would not be sence, if they did not mean the same thing, the same Gospel-condition: And indeed, as many promises of justification and pardon are made to prayer, as to believing; but the meaning is, carry suitably to such prayer, believe, obey, repent.

I am weary of easie work, and so give over. All those other places in This Apostles Epistles, that have any shew to oppose the Doctrine delivered, are to be interpreted in pursuance of this design, that men are justified onely by pardon of sin, through the propitiation, upon performing those conditions pardon is promised to; and so may the Gentiles be justified without such perfect obedience to the Law, or meritorious priviledges, or satisfactions. If I should proceed, I can onely repeat the same again and again, with very little variation upon the places following: *Gal.* 2. 11, 12, 13, 14, 15, 16. *Gal.* 3.

Gal.

Gal. 5. 2. Paul once circumcised Timothy, yet here saith, Behold I Paul say unto you, If you be circumcised, that is, upon this account (else he would not have spoken so severely) to make you such worthy persons as to need no pardon, Christ shall profit you nothing.

Verf. 3. For I testifie again to every man that shall now be (thus, or on this account) circumcised, he is a debtor to the whole Law. He must look to it that he fail not in the least, for he virtually disclaims all pardon by Christ, and so shall not have it.

So Tit. 3. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost. Verf. 7. That being justified by his grace, &c. This Scripture tells us what is meant by work, and what by faith; and plainly, to any considering man. James 2. 14. to the end.

When some had (it is probable) mis-understood such expressions in St. Pauls Epistles, as if onely believing the truth was enough for salvation,

the Apostle *James* shews that by *Abrahams* faith was meant his faith and obedience, and faith that those words *believed God*, mean *believed God and obeyed him*, in offering up his son, and other difficulties like that, 1 Maccab. 2. 52. *Was not Abraham found faithful in temptation? and it was imputed to him for righteousness.* As *Phineas* executed judgement, and it was counted to him for righteousness throughout all generations; that is, God rewarded him graciously with an everlasting Priesthood, as if he had been a righteous man, a deserving man; when yet he was not, by the Apostle *Pauls* argument, that the word *counted* implyeth it was not due to him so doing, but of Grace, Vers. 22, 23. *When he offered up his son, then the Scripture was fulfilled, perfectly explained, that faith, Abraham believed God, and it was imputed to him for righteousness, that is, God acquitted and rewarded him upon his faith and obedience, as if he had been a righteous man in the strictest sence, when indeed he was not.*

And you may observe, it would as much serve the Apostle *Pauls* arguing, and support

port what he builds upon it, if the very words had run thus; *Abraham believed and obeyed, and it was counted, &c.* and it is plain that was the meaning, as you may see, *Gen. 22. 8. In thy seed shall all nations be blessed, because thou hast obeyed my voice; or if they had run thus: He walked before God, and was upright, and it was counted, &c.* and this is said in effect, in saying if he did so, God would do great things for him, *Cap. 17. 2.* or if the words had been expressly thus; *Abraham feared God, and it was accounted to him for righteousness:* And we do read as much in sense, though not in express words, *Gen. 22. 12. For now I know thou fearest God, seeing thou hast not withheld. Vers. 16. By my self have I sworn, for because thou hast done this thing, and hast not withheld thy son, that in blessing I will bless thee.* It would be a poor blessing, if it did not include justification. I say, had the words run so, the Apostle is so far from excluding these things from being a condition of justification, that such words would as well have proved what he is proving; onely they would

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would not so occasionally have served
to press them to the great difficult duty
of that day, the believing Christs resur-
rection.

F I N I S.

The Authors great distance from London,
hath occasioned some great Errata's,
which the Reader is desired to correct
with his Pen, and the rest to pass by.

GREATER Errata's, which the Reader is bound to
correct, under the penalty of not understand-
ing the sence. Page 3. line 21. for *and*, read *to*. p.
6. l. 5. f. *others*, r. *ours*. p. 10. l. 6. f. *and a word of*,
r. *and ward off*. p. 12. l. 7. f. *ευγενεια* r. *ευγενεια*. p.
18. l. 13. f. *God* r. *Goel*. p. 55. l. 12. f. *satisfaction*,
r. *sacrifices*. p. 64. l. 1. blot out *as well*. p. 68. l. 6.
r. *he should have been*. p. 69. l. 19. f. *our*, r. *or*. p.
135. l. 23. f. *it* r. *so*. p. 163. l. 21. f. *unwillingness*, r.
willingness.

Other Errata's.

PAG. 1. line 11. for *ἐν* r. *ἐκ*. p. 9. l. 27. blot out
ready. p. 15. l. 27. f. *hath*, r. *doth*. p. 25. l. 10.
dele *&c*. p. 24. l. 15. blot out *of*. p. 32. l. 25. r. *as*
for any fault of his own. p. 42. l. 22. r. *לפניו*. p.
49. margent l. 6. r. *לפניו*. p. 66. l. ult. r. *that*
read *is*. p. 75. l. 2. dele *by*. p. 80. l. 28. r. *live*. p.
110. l. 11. f. *these*, r. *there*. p. 128. l. ult. dele *to*.
p. 139. l. 2. dele *us*. p. 169. l. 22. r. *verse 5*. p. 172.
l. 22. after these words [*to save none*] read (*with*
any decree or violence that we are to conceive of,
as distinct from his will or decree, to work the conditi-
on in men that they might be justified and saved) but,
&c. p. 186. l. 5. blot out *and*.